The Lutheran Standard

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Joint Council Meets

The Joint Council, which includes the Church Council and the Board of Trustees, is pictured here at its annual meeting. It serves as the legislative agency of the ALC between general conventions.

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SPEAKING THE TRUTH IN LOVE

The Lutheran Standard
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About This Issue...

According to the calendar of causes followed by ALC November is stewardship month. Stewardship cludes much more than our contributions of money the church, but it does include that. Two articles this issue deal with money and the spiritual significa of money. "Let's Take Another Look at the Offerin by Pastor E. Kenneth Hanson points out that the of ing is much more than money. In "The Church and Budget" interview (page 12), Dr. Raymond M. Ols director of stewardship of the ALC, answers some qu tions about the ALC budget for 1961.

* * *

Five years ago Hungary almost succeeded in gain its freedom from Russian domination. Prof. Walter Tillmanns of Wartburg College, Waverly, Iowa, t the graphic story (page 11) of how Bishop Lajos Orc and the Lutheran Church of Hungary were affected the revolution.

* * *

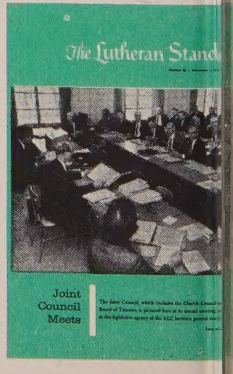
November is also the birthday of Martin Luth November 10, to be exact. The event, still celebrated Luther's birthplace in East Germany with great festiv is described by M. J. R. Arthur in "Martinstag in Erf (page 14).

* * *

The editors have already received mail comment on the article, "The Hymnal Is Too Good," in the issue of *The L.S.* "Lutheranism's Best Seller" (page is a further evaluation of the new hymnal, by Dr. L rence N. Field, one of the members of the commiss that prepared the hymnal.

* * *

The next issue of *The L.S.* will be dated two d before Thanksgiving in the United States. (*L.S.* rea in Canada observe Thanksgiving in October. A spe Thanksgiving feature of the next issue will be a st entitled "The Man the Lord Forgot." Other features include the first of a two-part series on ALC churc in Arizona, some impressions based on the viewing the Lutheran film, "Question 7," and another article the ALC budget, specifically on the trusteeship or stewardship that the church exercises in spending money sent in by congregations.



The cover picture was taken at the meeting of the Joint Council of the ALC, held at Central Lutheran Church, Minneapolis, during the week of Oct. 23.

Let's Take Another Look at the OFFERING

By E. Kenneth Hanson

OF ALL the jokes ever told, written, or invented that have anything to do with the church, cer-nly no less than a simple majority have as their bject the offering. This is not to suggest that the ering is a joke! By no means! Rather, it suggests t, in the eyes of jesters and audiences alike, the ering is a significant symbol of the religion it ps to support. The offering is important.

So, in a serious vein, let's take another look at the ering.

This is not a motion that the congregation become committee of the whole, and assume the task of treasurer in counting Sunday's offering. Nor is it roposal that has anything to do with dollars and nts, either as sum or as proportion. Let's look at offering as an act; and at the giver, with his tives for giving, for not everyone gives for the ne reason.

Is It a Tip?

For some, the offering is a tip. A tip is best defined a small sum of money given for services rendered. This is not a good definition of the offering. But is often apt. The size of the sum given in the ering often reminds one of a tip, although the rcentages used in figuring tips and offerings usu-y differ considerably. Everyone takes for granted t a tip ought to be at least 10%. To suggest this as a guide for an offering, however, is considered unrealistic by most people. For many, the offering is a small sum, too little to matter, really. And, if one can't afford it, he doesn't feel obligated to give.

The purpose is often the same: both, tips and such "offerings," are given for services rendered. When the service is good, and we are satisfied, we are most likely to give. When God has blessed us, and he "deserves" it, the offering will be there.

But God is no waiter. Even though he serves us very ably, he has greater claim upon our lives than bellhop, cabby, or shoe-shine boy. Nor is the obligation there only when the service is good. Man is obligated to God in calamity as well as in good fortune. God is not to be tipped!

Is It a Bribe?

Is the offering a bribe? Some seem to treat it in this fashion, trying to bribe God to do something, as they might try to bribe a small child to do something; or trying to bribe God not to do something, as they might offer hush money to a traffic cop.

Looking behind them, they might offer God a consideration if he remember not their sins, lest he write them in a book, and they be not blessed. Even as Saul, when he had defeated the Amalekites and kept the spoils God had marked for destruction, tried to make an offering to God, that he might not

look unfavorably on Saul's disobedience.

Or, looking ahead, a man is often tempted to bribe God, and so secure his blessings and his favor: to insure them in advance. Any native would recognize this as nothing more than a refinement of the pagan practice of bribing the gods with gifts.

God does not look kindly on influence peddlers. He is not a man; he will not be bribed.

Is It a Fee?

Is the offering an admission fee? Is it the price of a ticket, as for entertainment? Some give in this way: they give only when they come, and they come for the entertainment. They give as the service "moves them" to give—or as they are entertained! Their giving is a response, not to God, but to the measure of their own satisfaction.

Mark Twain confesses to such an attitude toward a worship service he once attended. When the sermon began, he was much impressed; he determined to give a noble sum in the offering. As the sermon continued, he wasn't quite as impressed, and the intended sum decreased. But the preacher went on and on and on, and when the offering plate finally reached the humorist—he took some out, instead.

In true worship, the actor is God, and not the preacher, the choir, or the organist. God acts in worship: man reacts. And part of that reaction, that response, is his offering. Because God is the actor, the offering is never to be figured on the basis of the excellence of the performance.

Nor is the worship often entertaining. It is no secret, it is not even a mystery, that many more persons pass through the doors of houses of entertainment each week than pass through the doors of houses of worship. In worship, no one attempts to entertain. If the Word of God is preached accurately, in place of expected entertainment, there may be a painful message for a sinful humankind.

Is It a Gift?

Or is the offering a gift? The term is often used in describing what we give to God and to his church. But, when we are aware of how we use the term "gift" today, is this really a good description of what the offering should be?

What is a gift—in our terms—besides something that one person gives another? It is something given for a special occasion, and hence given quite infrequently. The giver often begrudges the gift, and is invariably uncertain as to how the gift will be received.

This well describes the giving of some. They give infrequently, only on very special occasions. They are not numbered among the cheerful givers God so dearly loves. Because of their motives in giving, their gifts have little real value to God. These "gifts" remind one of the little boy's explanation of why his little offering box was called a "mite box": "You might give something, and you might not."

One of the best ways of pleasing a mate, and showing one's love, is to give gifts when they aren't even expected, when no special occasion is involved. This is giving out of love, this is showing one's love sincerely. So should our "gifts" be to God.

The offering is many things, many things it was never intended to be.

As we take a look at the offering, let's see what it *was* intended to be.

A Part of Me . . .

The offering is a part of me. There is a dangerous attitude abroad in the church today: an overemphasis on the dangers of so-called materialism. It could lead very easily to a notion t material things, and matter itself, evil. Of all the religions of the wo certainly Christianity is the m avowedly materialistic. In the Bib creation is not the work of an infer god, or of an evil being: it is product of the creative act of G himself. The Christian makes no tempt to escape this material wor he is *in* the world, to transform

So it is not right to separate thi into the categories of the sacred a the profane. For those who know God, everything is profane. For th who know him, everything is sacr

A man's labor is sacred to God, a should be to the man. For "whate you do, in word or deed," comman the apostle, "do everything in name of the Lord Jesus." A ma labors, and the fruits thereof, precious in the sight of God. He w disdains the fruits of labor, despi the labor—and the laborer as w What the worshiper brings is a p of him.

Dedicated to God . . .

The offering is a part of me, de cated to God. It is never offer thoughtlessly, but in deepest de tion. Even as I am dedicated, so a what I have is dedicated to him bring him my best, the dearest la to the sacrifice, a lamb in the pri

The offering is a part of me, dedicated to God in an act of worship.

its life, without spot and without
nish.

An Act of Worship . . .

The offering is a part of me, dedi-
ed to God, in an act of worship.
e offering is not to be understood
apart from the worship, but rather
a part of the worship. It should
be separated from worship in any
y. The offering was not designed
be dropped surreptitiously into a
or box" in the narthex. And the
gregation that did away with the
llections" in their worship hardly
derstood what the offering was in-
ded to be.

The offering is a vital part of wor-
p. It is response, not to the service,
to God. Before there can be an
ering, there must be an awareness,
ecognition of God and of his great
ssings. The very setting, an organ
ertory, suggests devotion. This mu-
is not a cover-up; neither is it a
fare! It is a call to worship,
ough the offering, in which the be-
ver, who has dedicated all to God,
es out of it to him.

A Symbol

The offering is a part of me, dedi-
ed to God, in an act of worship, as
ign of something far greater. God
esn't want just a part of me. This
not enough in itself. God wants all
me. "My son," says the Father,
ve me your heart." And having
t, he has all. So the offering is a
bol of total dedication to God.

The offering is always the widow's
e: she gave all she had. She gave
only her whole substance, but her
ole self, and her offering was a
bol of her complete dedication to
d. The Christian must, as Paul de-
es, present his body "a living sac-
ce, holy and acceptable to God."
Worship must not be performed
functorily. It is not passive; it is
the active voice—it is an act, a
scious act. For worship is per-
al communion, between the be-
ver and his God, between believers
l their God. It dare not be per-
med either in vain self-conscious-
s, or in dull unconsciousness, but
ner in full awareness of God.

The offering is no exception. As an
of worship, it must be done nei-
r in pride nor in shame, but as a
lication of what one has, from the
rt of him who has everything—be-
se he has Christ.

Pastor Hanson serves a parish at Iowa
ity, Iowa.

The Burden of Office

By Karl A. Olsson

The death of Hammarskjold underscores the intolerable burden of public office. And although this good man is now being praised for all that he did or prevented, the number who will follow in his train will probably continue to be small. There are many reasons for this: the relatively small pay, the fear of public criticism, the unfortunate odor which lingers over much of government, the distressing image of the politician, the brevity of the political career. Add to this the scantiness of the rewards other than financial: the ambiguous trust of the common man, for whom the public servant is significant only when he can bestow favors; the cold curiosity of the press; the fickle interest of the community which pays more attention to a home run record than the grave victories of parliaments.

THE LIVING CHESSBOARD

For the sensitive man there are more serious drawbacks. Unlike the intellectual who deals with ideas and the artist who is concerned with forms and the businessman whose matter is goods and services and money, the public servant has human lives as his counters. His pawns on the chessboard are not formulas or designs or accounts but people of flesh and blood. His decisions may enslave, impoverish, corrupt, and even destroy the people he is supposed to serve. Before this awesome responsibility, the humble and perceptive man will feel himself singularly unfit. He will ask himself if any man, and least of all he, should be asked to bear the terrifying burden of choice. During the summer of 1950 a national magazine carried a picture of the President at the time of the Korean decision. The photograph was taken off guard. The anguish it reflected is unforgettable. Whatever our political relationships to the man in the White House on that occasion, we cannot escape a feeling of awe and terror before the dimensions of that one solitary act.

DIVINE RIGHT

There was a time when the man in office was sustained by the thought that he was what he was by divine mandate. There clung to him the mysterious aura of authority. Not all the water in the rough rude sea can wash the balm off an anointed king, says Richard II.

Today that attitude is gone. Public servants: presidents, governors, judges, dress in suits with similar lapels, cuffs, sleeve buttons. They sit behind similar desks. They must do business in buildings bureaucratically dull; before microphones tiresomely impersonal. They reach the people through IBM cards, mass media. Their decisions, although cosmically significant, are no longer made in the tumult of battle where they are personally vulnerable and where they may be sustained by the shouts of the troops and the snarl of bugles. They must now be made in the remoteness of a bomb shelter or in a high-rise office. Death comes not by hot steel in the hand of an enemy but in an ambiguous plane crash. And often they are sustained not by a sense of divine mission but by that murky force called the will of the majority.

DIVINE RESOURCE

In the midst of this bleakness it is refreshing to find public servants who sense that they are guided by a wisdom and a love higher than their own. The conviction of God's presence was strong in the life of Abraham Lincoln and of Dag Hammarskjold. Recently it spoke eloquently in the words of James B. Parsons, the first Negro to win lifetime tenure in the federal judiciary. Judge Parsons said:

> I stand in awe of what divine guidance has done with me. . . . I see no path I have carefully plotted and followed. I see only a labyrinth through which I have been guided by some omnipotent hand.

Men thus sustained are able to bear the burden of high office without sinking into Hamlet's despair.

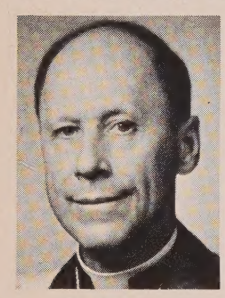
Christians and Civil Defense

THE Berlin crisis and Russia's resumption of nuclear testing have stimulated a lot of talk and writing about civil defense. New manufacturing companies have come into being whose principal product is fallout shelters.

In church circles there is also talk about the possible imminence of atomic warfare. This usually elicits several reactions, principally these four:

1) fear;
2) a call for pacificism;
3) speculation about the Day of Judgment;
4) the Christian's responsibility in event of atomic war.

It is not strange that *fear* should place a foot in the door when the destructive capacity of megaton bombs is under consideration. The devastation wrought at Hiroshima is a very small sample of what awaits the world if atomic war breaks loose.



Dr. Schiotz

And yet, even though the Christian is tempted to fear, as are others, he is called to be a disseminator of peace and trust. Isaiah put it tellingly when he said: "The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary" (Isa. 50:4a). If God is to give us "the tongue of those who are taught," the mind must be prepared by reflection and prayer. And this preparation must be made before catastrophe strikes.

The temptation to urge your nation to commit itself to pacifism is almost as great as the compulsion to surrender to fear. In fact, it becomes one way of yielding to fear. Recently, some men of national repute have declared that the nation should rather surrender than risk atomic war.

For some people pacifism has deep spiritual roots and becomes a matter of obedience to God. One cannot but respect such convictions; but one questions the use of pacifism as an instrument of national policy. How can the state relinquish its responsibility to maintain order by letting go of the sword? Former Secretary of the Air Force Thomas K. Finletter put it well when he declared that the state must maintain a strong shield of defense while doing everything possible behind that shield to reduce armaments and to bring about a situation that may place a premium on the settlement of international disputes through negotiation.

The possibility of atomic warfare moves some Christians to speculate about the "end of the wor Will God use this medium to bring judgment o world that increasingly ignores him? Certainly, s thoughts cannot be thrust aside as meaningl However, speculation is never a fruitful acre cultivation in the Kingdom's acreage. And at ti it can become a means for avoiding reflection ab a Christian's responsibilities.

What might be the responsibility of the Chris congregation in the event of atomic war? This is an easy question to answer. Conditions would v in different communities. A large city would lik be a primary target. One hundred miles away, situation would be different, and the degree of ference would depend upon which way the w would be blowing if a bomb fell on the prim target.

The most obvious responsibility of a Chris congregation would be to provide a spiritual mi try in a time of need. If this is to be done, it can in a time of emergency worse than anything hu cane Carla imposed, be accomplished through lated planning by each congregation. There have to be across-the-board planning by all pas in a given community.

A second obvious responsibility of Christian c gregations would be preparation to minister to ph ical needs. This may require placing the chu buildings at the disposal of the community un certain conditions. The use of the buildings co vary from service as a bomb shelter to service as emergency hospital or a community dining facil Whatever the use, it should be a part of a c munity plan.

In each state there is a government-appoin director of Civil Defense. It might be wise to con with his office to get some "intelligent guess about the conditions your area might face in event of atomic war. Likely, he will have infor tion that would be helpful.

If there has been no planning in your commun maybe your congregation can be a means to initi action. And perhaps some of our congregati could report in the "Mr. Editor" column of T LUTHERAN STANDARD concerning what you h done or planned to do.

Whatever the action, let it not be as fearmong We place our trust in the good Lord who both r and sustains the universe, who would have his c dren pouring the oil of healing in the wounds of world, be they spiritual or physical wounds.

FREDRIK A. SCHIOT

INTERNATIONAL

oman Catholic Church Beginning to Understand"

Dr. K. E. Skydsgaard, professor of ogmatics at the University of Copenagen and research professor of the utheran World Federation's Comission on Inter-Confessional Reearch, said in a press interview at LC headquarters in Minneapolis iat we can thank God that the Roian Catholic Church is beginning to nderstand the real causes of the eformation.

At the Council of Trent, he said, ie Catholic Church did not give the roper answer to the Reformation. ut there is mounting evidence that esponsible Roman Catholic leaders re today concerned with such matrs as evangelical freedom. Not that e are to conclude, Dr. Skydsgaard astened to add, that the Roman atholic Church has done all that it ould in this regard and has no need r further reformation within its own ouse. Furthermore, he said, there is eed for renewal and cleansing with- the Lutheran Church as well.

The distinguished Danish theolo- ian commented on the fact that the oman Catholic-Protestant dialog has een going on in Europe longer than has here in the U.S. and hence has ade more progress in Europe. But e predicted that in the next 15 years is dialog will of necessity be intenfied in the U.S. As basis for this preiction he called attention to the large umber of books on the subject that re being written by both Protestants nd Catholics. Among the latest ooks on the subject is an Augsburg ublishing House publication, *The apal Council and the Gospel*, which r. Skydsgaard edited and to which e contributed the Foreword and one apter.

Reformation Continues

"The Reformation," Dr. Skydsgaard id, "is a continuing process. By the race of God we of the Lutheran hurch should be the tool of this ongoing reformation both in the Roman atholic Church and in our own rcles."

When asked what he considered ie primary purpose of the forthcoming Vatican Council, Dr. Skydsgaard said: "The pope's first concern is a reformation of the Roman Catholic Church." The Catholic Church is asking itself what its role should be in this new day, Dr. Skydsgaard said, and has concluded that its first obligation is to foster "a new spirit of sanctification in both laity and clergy" and thus effect an inner "reformation" or "vitalization" of the church.

It is the Roman Catholic view, according to Dr. Skydsgaard, that it can not invite other churches to return to it before it has cleansed its own house. After such an inner cleansing the pope would say to his "separated brethren": "We are trying to correct what is wrong in our own church. Now do come back."

Dr. Kristen E. Skydsgaard, left, research professor for the Commission on Interconfessional Research of the Lutheran World Federation, and Dr. Warren Quanbeck examine a copy of "The Papal Council and the Gospel," published on Reformation Day by the Augsburg Publishing House. Dr. Skydsgaard edited the book and wrote one chapter for it. Dr. Quanbeck, a professor at Luther Seminary, St. Paul, Minn., is chairman of the ALC's board of publication and a member of the LWF research commission.

Lutheran to Address WCC

The head of Germany's largest Lutheran church body will deliver the keynote address to the Third Assembly of the World Council of Churches at New Delhi, India, Nov. 18 to Dec. 6.

Dr. Gottfried Noth of Dresden, bishop of the 3,800,000-member Evangelical Lutheran Church of Saxony in the Soviet Zone, will address the opening evening session Nov. 19 on the assembly theme, "Jesus Christ: The Light of the World."

Swedes Protest Church-State Tie

A platform committee of Sweden's second largest political party has advocated that Swedes be counted as members of the national Lutheran Church on the basis of Baptism rather than birth.

The Liberal Party committee characterized as incompatible with complete religious freedom the existing Swedish state church system by which national citizenship and membership in the official church are treated as virtually the same thing.

In connection with the party's current drafting of a new general platform, the committee is reviewing matters of church-state relations. It has declared that all churches in Sweden should be on an equal footing in their relations to the state.

NATIONAL

Lutheran Chaplain L. Burns Saltzgiver, right, recently appointed supervising chaplain in the federal prison bureau, shakes hands with the Rev. Carl R. Plack after receiving a certificate of recognition and appreciation from the National Lutheran Council for 20 years service as an institutional chaplain. Looking on at Mr. Plack's left are the Rev. Raymond Tiemeyer, assistant to the president of the ULCA, and Dr. Paul C. Empie, executive director of the NLC. Mr. Plack is secretary for chaplaincy services in the NLC's division of welfare.

Lutherans and Presbyterians to Begin Conversations

A Presbyterian proposal to engage in theological conversations has been accepted by Lutherans, according to an announcement made by Dr. James I. McCord, president of Princeton Theological Seminary, and Dr. Paul C. Empie, executive director of the National Lutheran Council.

All major bodies of both denominations in North America will be represented when the talks are initiated early next year.

The two spokesmen emphasized that "merger is not being discussed," and that "these conversations are to be purely theological."

Their announcement said the talks have been arranged to explore the theological relationship between the Lutheran and Reformed churches "to discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding."

Among questions at issue in the past, the most controversial, it was pointed out, centered on the Lord's Supper and Christology, election and predestination, and polity and discipline.

The first meeting of Lutheran and Reformed theologians is tentatively scheduled in January of 1962, another in the spring of 1963, and a third in the spring of 1964. The time and place of the first session are still to be determined.

Arrangements for the meetings are being made by a planning committee consisting of Dr. McCord, Dr. George S. Hendry of Princeton Seminary, Dr. Warren Quanbeck of Luther Seminary at St. Paul, Minn., Dr. Theodore Tappert of Lutheran Seminary at Philadelphia, Pa., and Dr. David Granskou, secretary of the NLC's Department of Theological Cooperation.

Church-Shelter Planned

The first church in the nation designed to double as a community fallout shelter is planned by the Green Mountain Christian church on a five-acre tract in Colorado's Jefferson County.

Civil defense authorities report there is no other such building in the U.S., church officials said.

Its two underground levels will accommodate 800 persons for a two-week period in an emergency.

Special features to achieve a high level of radiation protection include ventilating equipment, air-filte machinery, a stand-by diesel ge ator for electricity, water well, decontamination system. Food, b kets, first aid materials, protec clothing, and other emergency eq ment will be stored in it.

The two lower levels are also signed to house the education dep ments, nursery, offices, and other cilities.

The sanctuary will be constru with special precast concrete be of a pyramidal cross section, res on buttresses outside the exte wall.

Shipboard Chapel Dedicate

The first shipboard chapel constructed aboard a Destroyer der of the United States Navy dedicated by an ALC pastor last 1. The dedication service, h aboard the U. S. S. Hamul, was ducted by Chaplain Everett P. W bens, Jr., a minister of the South kota district of the ALC who been a Navy chaplain since 195

The Hamul chapel is 42 feet l and 15 feet wide. It seats up to people. The work involved in cha ing the former staff office space a chapel was done by the officers men of the Hamul itself.

The Hamul, which carries 600 men, is currently in Pearl H bor, Hawaii.

"Question 7" Gets High Roman Catholic Prize

Roman Catholics have given t highest motion picture award to new Lutheran production, *Questio* a drama depicting the clash of C tianity and Communism in East many.

Following competition in As Italy, the International Catholic F office gave its "1961 Grand Prix" the Lutheran film, which was duced for Lutheran Film Associ of New York by Louis de Rochem Associates.

Question 7 was one of seven films considered in the final judg The other six were: *St. Francis Assisi, Hoodlum Priest, Sunrise Campobello, Raisin in the Sun, Pa anna,* and *The Sundowners.*

The film is now at the Guild T ater in New York and is beginn runs in other American cities.

THE ALC

apital Goes for $10 Million

A multi-million dollar fund-raising ogram featuring personal solicita- n of selected members of ALC ngregations has been launched by pital University, Columbus, Ohio. The plan, approved by the Ohio strict at its 1961 convention, is part Capital's $10 million "Decade of cision" development program.

In explaining the project, Presi- nt H. L. Yochum said Capital will proach selected individuals of con- gations of the ALC.

"This plan is a part of an intensi- d effort to obtain the funds needed the development program at Cap- l," said Dr. Yochum, "and will in- de selected members of the ALC the Ohio, Michigan, and Eastern stricts and the eastern part of the nois District."

At present Capital is building a w $450,000 men's dormitory that l house 102 men. A new residence the president is almost completed. e present president's home will be nverted into a clinic during the ristmas vacation.

ard of Charities Approves erged Welfare Agency

A proposal expected to create the gest single Lutheran social welfare ency in the country was approved the ALC Board of Charities at a eting last month in Chicago.

The new agency, to be known as theran Welfare Services of Wis- nsin and Upper Michigan, will be functioning in 1963. It will com- e activities of the present Luther- Welfare Society of Wisconsin and o ALC-owned institutions: the mme Homes for Boys at Witten- g and Eau Claire, and the Martin ther Children's Home at Stough- n. The ALC will retain ownership the institutions but will lease them the new corporation.

The merger proposal is the result a new policy of the Board of Char- s to encourage districts of the urch to plan their own social wel- e services.

The board also voted to begin, in operation with the Division of erican Missions, a social service gram for Eskimos. A social worker l be stationed in Nome, Alaska, to p Eskimos who have encountered problems in moving to larger cities. This action had been recommended by Miss Henrietta Lund, a consultant for the National Lutheran Council. The program will be under the general supervision of missionaries.

More than $50,000 in scholarships were voted by the board for graduate students in social work. This is the largest amount ever used for this purpose. Grants went to 29 persons.

Closing of the Elim Children's Home, Elk Horn, Iowa, was also approved by the board. Directors of the home had voted to discontinue their program because other programs are available for children in the area. The Board of Charities requested the Elim board to continue as a corporation in order that its assets may be wisely used to serve children.

With the Board of College Education, the Board of Charities requested the Board of Trustees of the ALC to appropriate $50,000 to the Lutheran General Hospital at Park Ridge, Ill., for the purpose of studying plans for expansion, especially the possibility of establishing a medical school.

Men May Register Now

Brotherhoods of the ALC congregations have received registration blanks for the first Triennial Brotherhood Convention, to be held at Pacific Lutheran University in Parkland, Wash., Aug. 16-19, 1962.

According to Mr. W. Herbert Kent, assistant Brotherhood director and chairman of the convention committee, each local men's organization may send one delegate, in addition to the delegates that will represent the conferences and districts of the church.

The convention will be held at the same time as the Century 21 exposition, world's science fair.

Mr. Kent warned that early registration is necessary because of limited housing space. Additional registration blanks are available upon request. Mr. Kent stressed that fees must accompany registration blanks.

The week of Nov. 19-25 will be the ingathering period for the 1961 Lutheran World Relief Thanksgiving Clothing Appeal. As in previous years, congregations are urged to cooperate in locally coordinated drives to gather and ship whole railroad boxcars or truckloads of used clothing.

ALC Reports on Safety

The ALC was one of two church groups invited to make reports at the recent annual meeting of the National Committee of Religious Leaders for Safety.

"Signs for Safety," a four-page leaflet prepared by Dr. Carl F. Reuss, director of the ALC Commission on Research and Social Action, was the ALC thrust into the area of safety promotion that the committee wanted to examine.

The leaflet was prepared as a family-night discussion starter. It will be used by the American Lutheran Church Women in their program for 1962.

Engineering, education, and enforcement are offered in the leaflet as channels for attacking the problem of traffic safety. Personal courses of action are also listed because "Traffic safety starts with each driver and each pedestrian."

The Methodist Church presented its film, *Stop Driving Us Crazy*, in response to the safety committee's invitation.

Church Alumni Group Formed

An "alumni" association for the American Lutheran Church in Oslo, Norway, was formed recently when five former participating families met with leaders of the ALC at St. Olaf College, Northfield, Minn. Dr. Donald H. Berglund, St. Olaf College, and Dr. Ralph S. Fjelstad, Carlton College, were elected by the group to serve as a steering committee for the new organization.

Dr. Oscar C. Hanson, first pastor of the Oslo congregation, now in this

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Dr. George S. Schultz, executive secretary of the ALC Board of Trustees, presents the 1962 budget to the Joint Council. Seated at the table are ALC President Fredrik A. Schiotz (center) and Dr. Elmer E. Abrahamson, chairman of the Board of Trustees.

ALC 1962 BUDGET SET AT $18,135,000

The Joint Council of the American Lutheran Church approved a 1962 budget of $18,135,000 for the ALC. Of this amount $15,011,684 is to come from the benevolence offerings of the congregations while $3,123,316 is anticipated from such sources as the American Lutheran Church Women, the Brotherhood, endowments, interest, and special gifts to designated causes.

Approval of the budget was voted during the meeting of the Joint Council of the ALC at Central Lutheran Church in Minneapolis on Oct. 24. The Joint Council, which functions as the legislative body of the church in those years when there is no convention, is composed of the 46-member Church Council, the nine-member Board of Trustees, and the secretary of the ALC. The Church Council is made up of the 19 district presidents, one lay representative from each district, three pastors and three lay representatives elected at large, the president, and the vice-president of the church.

According to one way of figuring, the 1962 budget is an increase of only $32,746 over the 1961 budget. Although the regular budget for 1961 is only $16,102,254, a goal of $2,000,000 has been set as a special jubilee thankoffering in observance of the merger, thus bringing the total budget for 1961 to $18,102,254. Of this amount $2,902,254 is anticipated from special sources, leaving $15,200,000 (including the $2,000,000 jubilee offering) to be raised by the congregations.

Thus if the jubilee fund is included in what is expected from the congregations in 1961, the $15,011,684 expected from the congregations in 1962 is $188,316 less than is expected in 1961. However, since it is predicted by some that the jubilee offering may fall as much as $1,000,000 short, the 1962 giving will have to exceed that of 1961 if the full budget is to be met. Actually, the amount to be received from congregations in 1962 is 5.8% more than is predicted will be received from congregations in 1961.

OF THE TOTAL budget adopted for 1962 $11,110,000 is to be devoted to the Current Phase, or the ongoing work of the five divisions on the budget of the church. (A sixth division, the Division of Publication, does not receive financial support from the budget of the church but operates on the income from the Augsburg Publishing House.)

The distribution of funds in the Current Phase will be as follows:

American Missions	29.25%	$3,250,000
World Missions	26.00	2,889,000
Education	29.75	3,306,000
Charities	9.25	1,030,0
Pensions	5.75	635,0

Another $5,025,000 will be voted to what is known as the Operation and Cooperation Phase. This includes administration, field and special services, auxiliaries, assemblies, conventions, the contingent fund, and such cooperative enterprises as Lutheran World Action, Lutheran World Federation, World Council of Churches, etc.

A THIRD PART of the budget includes the Forward Phase of $2,000,000, to be used for capital investment, mostly in the form of new buildings on college and seminary campuses and in the American and World Missions programs.

The Board of Trustees, which recommended the budget to the Joint Council, presented four alternatives. In each of these four plans the Current Phase was set at $11,110,000 and the Operation and Cooperation Phase was set at $5,025,000. The four alternatives suggested for the Forward Phase ranged from $1,850,000 to $2,300,000, each alternative being an increase of $150,000 over the preceding one. The Joint Council adopted the second alternative of $2,000,000.

No Hotel-Church for Hawaii

After a four-hour debate the Church Council of the ALC at its meeting in Minneapolis during the week of Oct. 23 turned down a proposal for building a hotel-church at Waikiki Beach, Honolulu, Hawaii.

According to the proposal the Board of American Missions would have invested approximately $300,000 in the construction of a hotel the top two floors of which would have served as a church.

Fear was expressed by members of the Church Council and the Board of Trustees that the Board of American Missions plan would put the church into a competitive commercial venture, which might cause the church some problems in tax exemption as well as make for poor public relations.

The Church Council agreed that a challenge existed for a church at Waikiki Beach and suggested that the Board of Trustees and the Board of American Missions jointly find a solution other than building a hotel church.

FIVE YEARS AGO

The Revolution of 1956 gave Hungarian Lutherans a brief taste of freedom

By Walter G. Tillmanns

T IS hard to visualize that only five years ago the Light of Freedom s burning brightly in Hungary. Ref- nation Day 1956 dawned upon a e and unshackled Lutheran Church a country that had not seen free- m since the dark days of 1945. e venerable Bishop Lajos Ordass, e for the first time since 1948 to each the Gospel, spoke to a stand- g-room-only congregation at the Lu- eran Church on Deak Square, his urch from which he had been nned these many years. On the y before, one of the Communist- pointed "bishops" had resigned, nding an abject apology to Dr. rdass, and on Reformation Day the ner Communist-line "bishop" fol- wed suit. The rightful bishop could last preach again as a free man d a pastor of the faithful.

But it was also a sad Reformation ay. Thousands of Hungarians had ed during the preceding week and nerals were held throughout the y. Only the day before had the mmunist bosses of Hungary capit- ated—or so it seemed—promising at all Russian troops would be with- awn not only from Budapest, but m all of Hungary. A new govern- ent had been appointed which in- ided representatives of the sup- essed majority of Hungarians.

The steady stream of Hungarian fugees across the Austrian border d come to a temporary halt, and e first convoy assembled by the utheran World Federation was ady to cross the bridge into the tur- lent country. Food was needed sperately in the capital, for fight- g had been going on for over a ek and people were starving, chil- en were without milk, and thou- nds were without homes. The So- t tanks had left their mark upon e unhappy "Jewel of the Danube." But Bishop Ordass was confident at freedom would survive. Often, during the years of confinement, he had meditated upon the motto of the Hannover World Federation meeting —which he had not been allowed to attend—a motto taken from Isaiah 30:15: *In silencio et spe erit fortitudo vestra,* "In quietness and in trust shall be your strength." When he was sent to prison on trumped-up charges of financial manipulations, but was offered freedom if he would forsake his flock, he steadfastly refused to run away from his troubles. Even when he had to drink the cup of sorrows to the last dreg, when his own church—or its so-called leaders—disowned him and removed him from office while he was in prison, he neither flinched nor wavered. He spent his years *in silencio et spe,* "in quietness and in trust."

There were friends outside Hungary who prayed for him and the whole Lutheran Church of Hungary, a church that had suffered terrible persecutions during the time of the Reformation and for centuries after. Now it was passing through the greatest persecution of all, the perversion of the Christian faith by her own so-called leaders who preached the Gospel of materialistic Communism and called it "the heritage of Luther." These men silenced all faithful pastors and lay people, brandishing the sword of the state wherever they preached or as they issued their "pastoral letters"—mostly political propaganda. They were men without principle who only looked out for themselves and their own advancement.

This photo of Bishop Lajos Ordass of Hungary was taken in his small apartment in Budapest. The bishop was deposed from his church office in 1950, and again in 1958.

These had been dark years for the church of Hungary; for the temptation of the spirit is the greatest persecution which a church may suffer. During all these years, the Lutheran friends from the outside had been unable to penetrate the Iron Curtain which leaders had erected around the Lutheran Church of Hungary.

A Sudden Change

But now things had changed, changed so suddenly and so completely that it was almost frightening. Yet on this Reformation Day 1956 the thoughts of Bishop Ordass did not dwell upon past injuries and injustices, but his heart went out to the unhappy families of those who had betrayed the church and who were now either in hiding or in danger of their lives. When the first Lutheran World Federation convoy arrived in Budapest two days later, the bishop's first request was that provision should be made to help the fallen church leaders and their families in their great distress.

Miracles had happened in 1956. Even before the first stirrings of revolt in Poland—which triggered the Hungarian Revolution of October 24 —the leaders of world Lutheranism had been allowed to meet at Galyatet in Hungary. On August 6, 1956, word was flashed around the world that Bishop Ordass would be freed and exonerated. A few energetic

(Continued on page 23)

The Church and Its Budget

An interview with Dr. Raymond M. Ols
director of stewardship for the Al

QUESTION: I frequently hear the question whether or not the church is "raising its budget." Precisely what does this mean? Does it mean whether or not the church is increasing its budget?

ANSWER: When the question is asked, "Is the church raising its budget," it usually means, "Is enough money coming in to meet the program that the church has planned for the year?" Let's admit it isn't a good phrase. A better expression would be, "Is the church *meeting* its budget?" As a matter of fact, many of us would like to get away from the idea of giving to a budget or for a budget. After all, a budget is simply a plan for the use of funds and an outline of possible sources from which these funds might come.

Q: What is the budget of the American Lutheran Church?

A: It's $16,102,254 for the regularly budgeted program of the ALC in 1961 plus $2,000,000 from the Jubilee Thank-offering, for a total of $18,-102,254. Not all of this is expected to come from general congregational gifts. Some will come from special gifts designated for specific projects and purposes, and some will come from interest on endowments.

Q: Are we meeting the budget for 1961? How does our performance compare with that of past years?

A: We have two points at which we can measure results. First, we take a look at the benevolence objectives that congregations have set for themselves. You see, each congregation of the ALC was requested to spend some time considering the total work of the ALC and then to decide what its challenging goal or objective ought to be for 1961 in response to the total work which Christ had placed before us. When we add these together, we get a total of about $13,500,000. Of this total, at the end of September, 54% had been received. Second, we take a look at the total expenditure program or budget of $16,102,254. At the end of September 47% had been received. This percentage is about the same as it was last year at this time for the three churches that merged to form the ALC.

Q: What will happen if we don't meet the 1961 budget?

A: When you ask what will happen if we don't meet the budget I would be most inclined to think about what will happen to the mind and heart of each member, and what will happen to our conviction that the Lord of the church has called us to a great and important witness in these present critical years. I would be inclined to think about what finally happens to a people who are called to an important task and who turn from it, who find reasons why they must use their means for themselves instead of in the service of God. It appears to me that the critical results of failing to reach such a modest goal will show up in the spiritual state of our congregations first of all.

But you had something else in mind, no doubt. If we don't reach the full amount, there will be many communities in North America where we should have started congregations that will need to wait some time longer for such a witness of hope in Christ. If we don't reach our goal, plans for world mission expansion in Brazil and Ethiopia will need to be postponed. Our program of theological education will have been set back at a time when we ought to be moving ahead with vigor, and our support for our colleges will again be critically cut back.

Q: How do you account for the fact that we aren't meeting the 1961 budget? Is the state of the economy affecting this year's income?

A: Actually, of course, we do not want to say that we aren't meet the 1961 budget. The percentage has been received is certainly be what it ought to be at this time the year. There are some districts the church where income is consid ably below the average and be last year's pattern. It is fair to however, that many people are c cerned about meeting it. It will t a great deal of prayerful effort earnest attention to meet the amou the church has approved. No con gation and no member of a con gation dare be indifferent to the t responsibility that we have.

But you were looking for reas for lack of response. We think see some, even though they do apply everywhere.

1. The bigness of the church still overwhelming. It's easy to sp of it as being "they" . . . a gr of people somewhere else who w something from us. We haven't q grasped the fact that this church its work is the sum of all of us gether, under the call and comm sion of Christ. But the change is c ing.

2. Some decisions which are m by individuals, boards, or conventi do not agree with the points of v of all members of the ALC. Some the decisions involved in union ne tiations are not whole-heartedly s ported by all members. Whenever are dissatisfied or discontented c such things it can hold down enthusiasm and keep us from hav an overflowing heart toward the w of Christ which the church is cal to do. We are in the process of covering that the church has such important mission that we dare let our personal dissatisfactions k us from our appointed responsibili in giving.

3. There is a general state of easiness in our total national and ternational life. This uneasiness g

nsferred into the life of the church cause we are so much more aware the frailties and faults of men than are aware of the glory and power Christ and of the Holy Spirit, who ls us and sends us to great tasks.

4. The state of the economy has ne effect in some areas. Drought d unemployment has cut the in- ne of some people. However, this es not seem to be a major problem, cause we notice that the congrega- ns in these areas are responding th their gifts more generously than ny others. Personal adversity fre- ently makes people more aware of importance of their church and mission in the world, and they pport it just as well or better than en things are going smoothly.

Q: How much of its income ould a congregation be expected give to the church body?

A: We have no precise answer to w much?" Congregations are not t much alike. We are inclined to truth in the quotation that a ture congregation will give away much as it uses at home, and a at congregation will do more than t. The decision of "how much" is ually made by congregational ards or in the adoption of annual dgets. It appears that many of se group decisions are made hap- zardly, with little real spiritual estling over what God is calling t congregation to be and to do.

Q: Do you think people would give more if they knew more about what the money is used for? In other words, is it information that they lack or what?

A: It is our conviction that the fundamental problem is not information but the commitment of life and means to Christ. The importance of outright decision to be a good steward and commit a large amount of income to Christ's work is a major battle ground. However, when this issue is settled so that a man has decided to be a good steward in giving his money, then he is and ought to be interested in what is done with it. Here is where information comes in. Our department and many other departments try very hard to get this information to our people.

Q: I've heard it said that the church spends too much money in overhead, in promotion, and in "high-salaried" executives. Do you have any comment on this?

A: We are aware that such opinions are held by members of our congregations. I can still remember how hard it was for me to come out of the parish ministry and make decisions involving promotional costs in the stewardship department that were far beyond anything I had dreamed of working with. For several months I lived with a feeling that I was doing something wrong. As I became better acquainted with the responsibilities placed by the church on the stewardship office, I eventually understood the necessity of these costs.

I think you would find very few if any administrative officers in the church who do not do a great deal of soul-searching on this subject, and who do it every year. We know there is a stewardship of the use of money and there is a stewardship of office which rests heavily on us. I am not prepared to defend every decision we have ever made in our office in promotional costs. We do seek to act responsibly as accountable to our Lord and to his church.

I am convinced from an experience of nearly ten years that the majority of people who are honestly concerned about these issues would find themselves making many of the same decisions we make in the area of "overhead" if they faced the same situations and the same factors which face us.

Q: What can congregations do to help the ALC meet its budget?

A: Since so many of the determining decisions are made by congregational vote or by church board action, it is important that pertinent information be made available so that responsible group decisions can be made. This would include information on how much the congregation has given in preceding years to the total work of the church body. Is it going up or down in dollars and in percentage of the total income of the congregation?

Printed materials, filmstrips, and movies that describe the work of the church are available. But methods and information will avail little if we are not a praying people. There needs to be a faithful searching of Scripture to see what it has to say in the area of stewardship.

How important it is that we help our congregations avoid selfishness and preoccupation with local needs. Statistics tell a sad story of how much more money is being kept for local use as compared with that which goes into the mission of the total church.

What a great gift it is, too, to have members of our congregations who speak well of their church and its work, who rejoice over what is done in world missions, American missions, in charities and welfare, in the educational programs and institutions. When individuals within the church speak well of the church, they can give courage and willingness to many others to join their ranks.

Martinstag in Erfurt

By M. J. R. Arth

Even the Communist pressu in East Germany cannot ke people from having roa goose in observation of L ther's birthday.

Pastry and paper lanterns help make M tinstag a festive occasion for the childr

Thousands of children carrying lighted l terns throng to the steps of the cathed

AND though this world, with devils filled, Should threaten to undo us; We will not fear, for God hath willed his truth to triumph through us."

These words from the famous Luther hymn "A Mighty Fortress" could easily be applied to the people of Thuringia, Germany. Isolated by the Iron Curtain, constantly bombarded by an alien ideology, they stoically hold on to their faith and tradition. Their celebration of the birthday of Martin Luther, called "Martinstag," finds no equal in the world.

Days before the great event, women slave over hot ovens, baking the traditional "Martinshoernchen." Farmers look over their flock of geese, select the fattest one to grace their table, and sell the others to the stores. Children open their piggy banks to buy candles and colorful paper lanterns.

Luther's birthday without a goose dinner is as unthinkable to a German or Danish Lutheran as Thanksgiving without a turkey is to Americans.

What do geese, pastry, and lanterns have to do with Martin Luther? The history of these rare ingredients is as colorful as the actual celebration.

Before the introduction of Christendom, people considered the end of harvest time the termination of the year. The beginning of winter and the new year was celebrated with feast days. People slaughtered all livestock useless for breeding, for they did not have enough feed to sustain all animals through the long months of bare fields. The abundance of fresh meat combined with the first rest after hard

(Continued on page 17)

vo million copies of
e new Lutheran hymnal
ve been printed since
58. Dr. Field, a
ember of the hymnal
mmission, analyzes
me of its problems
d potential.

Lutheranism's Best Seller

By Laurence N. Field

HE compilation of the new *Service Book and Hymnal* was truly adventure in faith and vision. hen, after long and hard work, the k was finally completed, some of felt like the woodcarver in Carlo llodi's *Pinocchio*. Had we created nething that would live and grow d work—or just carved out a puppet? The book went on sale in March 58. The first printing, for three arters of a million copies, was the gest single order of hymnbooks in nerican history. That took nerve d faith. This year a fifth reprint s ordered. It brings the total to o million. The book is being used d loved by millions. By common nsent it has been pronounced far tter than anything our churches ve produced thus far.

That there should be criticisms is t surprising, considering the magude of the task we undertook. And e book is still new; many need time d closer acquaintanceship to learn d appreciate it. This is history reating itself.

One of the first tasks of the comssion was to get to know each ner and agree on objectives. This s more formidable than one might ppose. The former ELC, for exple, entered very cautious and ry, and made demands that we ow were unreasonable. For innce, we (I write as a member of t group) demanded a supplement be bound into copies that would sold among our own people. It s to contain our Scandinavian or- of service plus a long list of nns that did not get into the main ly of the book.

This would not only have boosted mass of the book to impossible portions, but would have defeated purpose—to be a common book for all. Our people soon saw this and at a later convention withdrew the request. Instead the committee was instructed to publish the Scandinavian order in a special pamphlet together with eight hymns. This supplement did not sell well, and the whole incident is now forgotten.

After research and discussion it was decided to restore certain items of worship that had been a part of ancient practice but had been lost somewhere down the centuries. One was the expanded Kyrie at the beginning of the service. Another was the Prayer of Thanksgiving that is a part of Holy Communion. A third was the reading of an Old Testament lesson each Sunday, in addition to the Epistle and Gospel. These are all permissives, not "musts."

Three musical settings are offered. The first is the so-called Anglican Chant setting. The second is borrowed primarily from continental Lutheran usage. The third is a plainsong setting going way back in time. It is available only in pamphlet form.

The *Service Book and Hymnal* has been criticized for not having enough of the simpler Gospel type of hymns for ordinary folks. This criticism ought not to be made for it includes more such hymns than any other major Lutheran hymnbook, and many other hymnals as well.

The book has also been criticized for having too many elaborate chants and highbrow hymns. That depends, of course, on the point of view. One principle of the commission was "something for all of us," within the limits of good taste. Those who love the classic and artistic have their rights too, and there are millions of them. Lutheran standards in art and hymnody have been uniformly high; let us not lower them.

Some have criticized the book for having too many alternate chants and tunes. We are disappointed in this criticism. The alternates were meant to give help and freedom of choice, and we had expected to be thanked for it. We wish that we could put it across to our people that it is not necessary to accept and put into practice every jot and tittle of SBH. It is a tool chest and work book. But all the tools and material should be there and available—"something for all of us" and under as many situations as possible.

This writer has some criticisms, too. For instance, in this age of time limitations and multiple services, instead of condensing things a bit and adding punch and action to the liturgy to meet our times, we have dug more deeply into the past than ever. We have restored rubrics that even the leisurely Middle Ages saw fit to shorten or omit. Do you suppose that the medievalites had more common sense than we?

It is difficult to see just what some of these rubrics add to the service except the flavor of antiquity.

One of the most difficult parts of the service to follow is the music of the Communion Service. And the way the printers have handled it makes it no easier.

Why does the Prayer of the Church have to be so long? Are we to be heard for our much speaking? In the old ELC *Lutheran Hymnary* it contains 488 words; the Missouri Synod is content with 464; but SBH has lengthened it to 742. To be sure, by omitting the indented paragraphs it is shortened to 366 words. But to try to follow this is confusing.

And to be told in a rubric that we need not pray for this and that but must not omit praying for that and this has a peculiar effect on the mind of the worshipper. It is an insult to

the prayer of God's people to emasculate it in this way. There is a better way! There are, of course, other and shorter prayers on page 238-9, for those who are in a hurry. But this does not solve the matter properly. The Prayer of the Church should be "just right" in the first place. There is also a certain amount of redundancy as between the Prayer of the Church and the Ektene (Expanded Kyrie), which is really a bidding prayer of a sort.

It was the hope of the commission that the Prayer of the Church might be restored to general and regular use. In our day, this will not be accomplished by lengthening it. Those who wrote this prayer did a beautiful job, but they would have done even better if they had had this more in mind.

There are also certain items among the hymns concerning which this writer has his reservations. We are sure that some of the elaborate plain chant types will be dead timber in spite of the adjurations of some of us who voted for them. Other melodies have little or nothing to say, and time will tell whether they add anything to the book or not.

We also feel that it would have been an advantage to the book to have included more stanzas between the lines of music. Some of us were of the understanding that this would be the case. It is not adequate explanation to say that we have followed the example of British, Scottish, Canadian, and European hymnbooks in this matter. For a book that contains more melodies than it does texts, and many of them new and strange, we need all the help we can get in learning them. We believe that any choir or worshipper that has tried to skip from text to music and back again will agree with us in this.

This writer also does not relish the precocious manner in which the historic and age-long titles of some of the melodies have been tampered with. This is of course a minor item. Hymn melodies have names for the same reason that people do, namely identification. Tampering with them and changing them may be well meant, but usually adds only to confusion and frustration as far as identification is concerned. Names should be treated with respect. Nor do some of them make sense. For instance, why should a Danish melody set to a Norwegian text (No. 253), be given the name "Island" (Iceland)? And there are others.

Also, there are hymns that are misleading and inaccurate and should not be in the book at all. In the estimation of this writer, No. 77 is or such. "There is a green hill far away it says to us. Golgotha was not green hill, it was a horrible plac called in three languages "A skull Another is No. 36: "In the blea mid-winter . . . earth stood hard a iron, water like a stone . . . snow ha fallen, snow on snow." The fields Bethlehem might see snow ever other year perhaps, but not in th fashion. Nor was or is there a fro line. So then why sing it and mislea our children? We ought not sin things in church that we do not mea or which are not so.

And: "Angels and archangels MA have gathered there." They did! Ba lost in the land of poetry, and en tranced by graceful style of lovel Christian, Christina Rossetti, we to the hymn, albeit on a scratch vot Again we could go on, and there a others.

The commission welcomes cri cisms, the more the better, provid that they are constructive and int ligent. They will be studied, file and kept in mind in preparation f the next edition in its day. Mea while, we have a great hymnal a service book. It capitalizes on t present great return to liturgy a the church, but has "something f all of us!" Let us make the most it. That orbed cross on its cov against the red of the blood of t martyrs, is symbolic of its missio Christ surmounting the world, Chr the Hope of the World (No. 31

There is something terrific abo that book and the impact it is alrea making. From Japan to Austral New Zealand, Hawaii, and all o Canada and the U.S.A., you will fi it smiling up to greet you. It sin from chancel, choir, and nave, fr little red school house to huge au torium. We are doing things togeth There is even in preparation a Bra edition for the blind. That red bo with its cross and orb may do m to bring Lutherans actually toget than all the convention resoluti that have yet been passed or p posed. Let us pray for its blessi and learn how to use it with fer and enthusiasm!

Dr. Field, professor of church music at ther Seminary, St. Paul, discusses part of liturgy with ALC President Fredrik Schi

artinstag . . . from page 14

ork in the fields created an atmos-ere ideal for gay parties.

Centuries later, the 11th of No-mber was dedicated to St. Martin hat is, Martin of Tours, who died ov. 11, 400). Legend says that artin was hiding from his perse-tors in a barn where there were any geese. The geese made so much ise that they attracted the perse-tors, who found Martin and killed m. Because of their treachery, it as decreed that geese must die on artin's Day.

The Reformation gave Martinstag new meaning and a new date. It as celebrated on the 10th of No-mber in honor of the birth of Mar-n Luther.

To this day, children and adults ght their lanterns after dark and arade through the streets. Their lan-rns are a visible symbol of the spir-ual light Luther brought into the orld. Just as Luther, the student, nce knocked at doors and sang to rn his meals, the children now alk from house to house, sing their aditional songs, and receive good-s. Some of these songs refer to the ncient feast days, held at the begin-ning of winter: "Maerdini, Maerdini, da schlacht me onse Schwine" (On Martinstag, on Martinstag we slaughter our pigs). Other rhymes speak of Martin Luther: "Martin war ein braver Mann, zuendet viele Lichter an" (Martin was a brave man, he lit many lights).

People could not easily shed their centuries' old custom of a roast goose dinner. Later generations, not knowing the reason, continued to eat geese on Luther's birthday, and manufacturers began making goose-shaped candies.

"Martinshoernchen," pastry shaped like a horseshoe, may be traced to another legend. When wild autumn winds ripped through the country, the Teutons believed that Wodan, the one-eyed god, was riding through the air on his white mare. Later, the Christians replaced Wodan with St. Martin.

Residents of Erfurt, who had chosen Martin as their patron saint, honored him with celebrations. It was quite natural that in a land of good baking, people should create a specialty for the saint. They combined old Teutonic beliefs with Christianity and formed pastry in the shape of the shoes of Martin's horse.

The most elaborate celebration takes place in Erfurt, where Luther lived as a monk and student at the university. After dusk, everyone heads for the cathedral square. Children, carefully protecting the lighted candles of their lanterns against any breeze, climb the steps of the famous cathedral where Luther was ordained to the priesthood in 1507. In strict accordance with a well-organized plan, they group themselves so that their lanterns will form the seal of Martin Luther: a black cross (for mortification) in the center of a white rose (for the joy of faith), on a blue field (for the joy of heaven), encircled by golden rings (for eternal blessedness). It could be considered irony that the highlight of the birthday celebration occurs in front of the Roman Catholic Cathedral.

Neither Russian occupation forces nor Communist doctrine have been able to prevent people in Thuringia from paying tribute to Martin Luther, and what is of even greater importance, to their faith in God. On the 10th of November hundreds of lanterns will again form the seal of Luther, and the cold autumn winds will carry the song of the people, "A Mighty Fortress," beyond all barriers.

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EDITORIALS

Fallout Shelters: No Easy Answer

A Guest Editorial by CARL F. REUSS

To build, or not to build, a shelter—that is the question. Is it nobler to suffer the stings and horrors of nuclear fallout, or to take measures against this sea of trouble, and by building, ease them? With apologies to Shakespeare, we find in Hamlet's famed question the same kind of choice that seems to confront Americans today. Shall we, or shall we not, build, equip, and maintain a fallout shelter? Which course will permit us to sleep restfully, untroubled by anxious dreams?

The answer isn't easy for any American. For those of us who know Christ as Lord and Savior, it's even more difficult. We share St. Paul's divided feelings:

"For to me to live is Christ, and to die is gain. If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account" (Phil. 1:21-24).

Merely to save our own skins is no objective to inspire a genuine Christian. We love life, surely; we enjoy God's good earth and all the blessings he has given us in life. But we are not afraid to die. Death holds no terror. Death is our bridge to heaven. What difference does it make to us if death come through heart attack, cancer, deterioration of old age, traffic accident—or the heat and cloud of a nuclear bomb?

The key question to ask is, "Why should I want to preserve my life and the lives of my loved ones?" If the answer is simply, "I love life," a simple rejoinder is, "Don't bother about a fallout shelter—it will only postpone total death by a few years." A self-centered, self-serving life is doomed to destruction, later if not sooner.

Life for us Christians has a far deeper meaning and purpose. Its real meaning and purpose are tied in with Christ's life and mission. Our life is to honor and to serve him, his purposes, and his brethren. That "Christ will be honored in my body," that we may help others find "progress and joy in the faith," and that our "manner of life be worthy of the gospel of Christ" are purposes we seek to realize in our lives. (See Phil. 1:20-27.)

If such be our purpose, then perhaps a fallout shelter deserves a place in our planning. Grateful for the protection given and the life spared, we gladly turn our talents and energies to serving God and man in a time of urgent crisis. Dedicated, devoted, hard-headed, warm-hearted, realistic persons will be especially needed then. Christians are and should be the desperately-needed salt of the earth at that time. Fallout shelters may be the means to insure their coming to the kingdom for such a time as that. Certainly, the remaining world would be a pitiable one if only the atheists and the agnostics took refuge in shelters, and all Christians refused to use shelters because this would imply that they lacked faith.

Even so, however, the question isn't answered. Another question is, "How real and genuine is the danger?" Are we victims of a "propaganda barrage" which magnifies the danger out of all realistic proportions? Is it perhaps equally possible that the enemy will weaken us internally and cause us to collapse from within? The Maginot Line did not protect France in 1939-41, nor were her cities and treasures destroyed in her defeat. Will fallout shelters protect against internal dry-rot?

Or consider another question. Family fallout shelters, as currently described and available, in effect are limited to the relatively well-to-do. They are not practicable for slum-dwellers, or for those who live in closely settled blocks. Who will provide shelter for the poor, or will survival wear a suburban luxury label? Will we agree to taxes high enough to provide shelter for everyone?

Or consider yet another question. How can protection be given against overloading the shelter depleting the stocks of food and water thoughtfully set aside for an emergency? If shelters were prepared by the five wise virgins, what would be the response to the five unprepared and foolish virgins (Matt. 25:1-13). Is not overloading a fallout shelter a form of murder and suicide? For that matter, does a shelter really give the protection it promises to deliver—and what kind of shelter is best?

Will concentration on shelter-building divert us from the task of building international peace with justice and freedom? Are we being conditioned to accept the horrors of a nuclear holocaust instead of tackling the difficult task of building an international order based on justice, morality, mutual respect and good will?

As I sense it, perhaps the chief contribution which Christians can make to current discussion over building fallout shelters are 1) to see that the right questions are asked, and 2) to evaluate the answers to be sure that they tend in the right direction.

A third contribution of Christians is to give a ood example in times of stress. Avoiding panic, espair, or hasty action, we yet will act on the basis f the facts as we understand them. Our faith re- uires us to exercise prudence and good judgment, hile trusting completely in the Most High. We call Moses' words of advice to his people: "Be rong and of good courage, do not fear or be in read of them: for it is the Lord your God who goes ith you; he will not fail you or forsake you" (Deut. 1:6).

A fourth contribution Christians can make is to elp their neighbors to see the meaning of events, rises, threats, wars and rumors of wars in the per- ective of God's eternity. Praying for God's mercy mid storms of destruction (see Ps. 57:1), Chris- ans might well give special warning that the day f God's grace is dying and that his day of judgment ay be at hand. Matthew 24 and 25 merit careful eading and rereading in these disturbed days.

Crime—and the Churches

Although few crimes are directly traceable to eople who are active in church work, the church ust share the blame for the appalling increase in e nation's crime rate.

According to J. Edgar Hoover, director of the ederal Bureau of Investigation, serious crimes re- orted last year to the police numbered 1,861,000, n increase of 14% over the previous record set in 959. Almost twice the number of crimes were com- itted in 1960 as in 1950, an increase of 98% over e past ten years, despite the fact that American hurches have increased dramatically in member- ip and in lay participation during the same period.

During 1960 a murder was committed every 58 inutes, the annual FBI report showed. A crime of me kind was committed every 15 seconds. A for- ible rape took place every 34 minutes, a burglary very 39 seconds, an aggravated assault every four inutes, and an automobile was stolen every two inutes.

The situation in 1961 is even worse than it was in 960. A preliminary report issued by Mr. Hoover ows a shocking rise of 7% during the first six onths of this year over the same period last year.

No one is blaming the churches for this situation, ut perhaps someone should. At least part of the lame belongs squarely upon the church. Some con- regations have moved out of the areas that breed ime, leaving city fields for more lush suburban eas. Although there are a few notable exceptions, e churches are still largely segregated socially, cially, and economically. And congregations still fuse to adjust their structure and program to con- ont the needs of present-day society, insisting on administering a generation-old program today and then wondering why they are not successful. The age-old Gospel—yes: but stated in terms that modern man can understand.

In addition, many churches are wasting their tal- ents and opportunities on secondary, second-rate pursuits that are unworthy of the efforts of those whose primary responsibility is to win converts to Christ. Betty Crocker coupons, cake walks, white elephant sales, and red, green, and blue stamp pro- grams all have their place—but their place is not in the work of the church.

Although few criminals are on the church's mem- bership rolls, most of the people who have or might become involved in crime are within the reach of the church.

People can move in and move out of many com- munities without being contacted by church mem- bers in the interest of the church.

Christians are failing to see and to use opportuni- ties for evangelism that are at hand in every birth, every illness, every job promotion, every marriage, every wedding anniversary, every divorce, every birthday, and every death.

Christians are failing to minister to the criminals, delinquents, and potential law-breakers of a com- munity. When a wrongdoer has been apprehended, we should recognize that *we* have failed, and give sympathetic Christian help. Most of us don't even know whether anyone is conducting jail or workfarm services in our community, and what kind of serv- ices they are, if there are any.

One church leader tells the story of a hard-pressed church in an inner city area. The stained glass windows of the church building had been broken many times by rocks thrown in malice. It had been illegally entered, burglarized, its people molested after evening meetings, and cars parked outside had been robbed of radios and wheels during services.

The long-suffering pastor, after a particularly bad case of vandalism, found his way to the office of the chief of police to report the latest incident. Together the chief and the pastor went out of the office and looked up and down at the taverns and the tene- ments that lined the street.

Thoughtfully, the chief of police said to the min- ister, "Pastor, I guess this community is just no place for a church."

Maybe crime-ridden America is just no place for a church. But this much seems true: if we who are members of a congregation are not doing our first work of spreading the Gospel, we shouldn't com- plain that the streets of our community are unsafe at night.—L.H.

If you're following the Protestant-Catholic dialogue, you'll want to read this incisive, scholarly evaluation of the coming Second Vatican Council—from the Protestant viewpoint. The book—one of the results of work being carried on by the Interconfessional Research Foundation, Lutheran World Federation—discusses such topics as:

Will the Second Vatican Council Be Ecumenical? The Roman Catholic Church on the Eve of the Council. What the Pope Intends for the Council. The Lutheran Attitude Toward the Council. Protestant Concerns for the Council, and **The Mystery of Separation and the Unity of the Church.**

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The Authors

Peter Brunner—professor of systematic theology, Heidelberg University, Germany.

Hermann Dietzfelbinger—Bishop of the Lutheran Church in Bavaria.

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George Lindbeck—associate professor of church history, Yale Divinity School.

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MR. EDITOR...

TELL THE CHAPLAIN!

► The Lutheran chaplains here have been comparing notes about the increasing number of new Lutherans on our post that we have accidentally bumped into in the last weeks. It is no small number. In these days of increased draft calls and activation of reservists, we request an urgent reminder to pastors and congregations to *send us those referral cards.* Current addresses of chaplains and service centers are in every issue of "The Mighty Fortress," which is supplied to all pastors for sending to their people in service. We will make every attempt to follow up and report.

JOHN BLOM
Chaplain (Capt.), U.S.A.
Fort Hood, Tex.

BILLY'S APPROACH CAN FIT

► I wish to express my appreciation for "A Lutheran Looks at Billy Graham" (Oct. 15). I am afraid, however, that it presents a problem. Am I wrong to say that the article suggests there isn't much room in our liturgical service for an approach such as used by Billy Graham? I would like to suggest that there is room. But maybe we don't always wish to see our responsibility to place the decision of Christianity before our people. Is it possible that we shy away from such an approach because we do not know how to work with people in such a relationship?

I would like to hear more discussion about this approach and how it fits into Lutheran circles—even on Sunday morning. Maybe we would find an answer to the question as to why we have more people in church than ever before but yet the nation's morality is also declining.

JOHN E. FRIEDLI, pastor
New London, Wis.

► I was especially interested in his discussion on going up to the altar. Once I had that same feeling, "that I was not really a Christian if I did not go up front." Mr. Bockelman made it clear when he told his daughters they had been Christians since Baptism.

S. A. HANSON
Meridian, Tex.

DELIGHTFULLY PROVINCIAL

► I have been enchanted by some of your articles and especially by the r actions of some readers. Surely t American Christian is a breed apa Common politeness forbids one comment upon such a delightful provincial form of Christianity, but cannot refrain from asking "the r sponsible group of leaders who voic grave concern over the fact that Ma tin Luther King was to speak," a parently because he is a controversi figure, just that sort of a figu Christ was. It seems that the Ame can Christians are not going to dri the money-changers from the temp for apparently they own it.

J. STOLEE
Edmonton, Alta.

MYRIAD MEETINGS

► Can we cut out some meeting Do you realize that pastors are e pected to attend 30-40 meetings ou side their parishes in a year? Perm me to list some: 9-12 meetings conference pastors; 2 days at ins tute; 4 days, district convention; day, conference meeting; 4 sessio CWI; 4 sessions VCS workshop; conference League convention; 1 d trict League convention; 1 conferen ALCW workshop; 1 district ALC convention; 1 district Brotherho convention. There may be others. T problem is, When do we find ti to put our learning into practice?

R. RUDOLF, pasto
Raymond, Minn.

ANSWER NEEDS REBUKE

► Re "Question Box" of July 18 Sunday work: I was waiting in pectation that our clergy and lead would rebuke Prof. Schneider's swer—in total contrast to the word God in Ex. 16:26-28 and 20:8- What attitude will the laymen take this answer is not more seriously buked?

ED S. DOERIN
Parkston, S.D.

DON'T WHIP THE BIRCHE

► One of Dr. Stauderman's top religious news stories (Oct. 15) the growth of "fundamentalist, se religious movements" such as the Jo Birch Society, which are attack

Letters intended for publication mus be brief and should be addressed to M Editor. None can be acknowledged.

ajor church groups. I am sure Dr. auderman's research on this subject as rather limited. I know nothing out the Christian Crusade, but as the J.B.S. attacking major church oups that statement is very far from ing accurate. The John Birch Soci- y is attacking only the Communist filtration of church groups.

JACK HAYNE
Dupuyer, Mont.

IN CASE OF DISASTER

We had to evacuate our home dur- g "Carla's" stay. We wish to pass ong what we learned. The main rdship is food. Carry foods that ke longer to eat; canned foods are eferred to fresh. Pack in pillow ses; bags and boxes come apart nen wet. This and the lack of water ssels were our main problems.

Have your radio "Conelrad" ecked to receive the station nearest u. Pack first aid kits. Have plenty cash and good identification. Take tra gas for your car. Extra clothes e useful; sweaters instead of coats. e found puzzles, games helpful.

ELVA BROWN
Bridge City, Tex.

NOT TERRIBLE FOR TEENS

A pastor in Denmark is reported to ve called receiving Communion at age 14 and 15 for the first time "so terrible an experience that they wouldn't dream of coming back." (Sept. 12). To remedy this it is suggested that 4 and 5 year olds attend Communion with their parents. Such a practice would be entirely unscriptural and only augment dead formalism. The Scriptures clearly teach intelligent remembrance of Christ's sacrifice (1 Cor. 11ff). Youth properly instructed, with the result of experiencing conviction of sin, and also led to experience the blessed deliverance offered in the Gospel, find in Communion not a terrible event, but a happy occasion.

OSCAR L. OLSRUD, pastor
Almont, N.D.

BETTER THAN USUAL

► I received my Oct. 10 *L.S.* about two hours ago and can't wait to tell you how excellent I feel it is—even better than usual! Mrs. Ekstrand's article, "Modern Versions," went straight to my heart.

Mrs. DONALD J. PEIK
Sioux Falls, S.D.

► I am constrained by a letter critical of Karl Olsson to come to his defense. My wife and I look forward to his articles. We find them both inspirational and thought-provoking. Please, please do not listen to these people who cannot or will not try to understand his subtle satire.

EDWARD F. MARTIN
Fortuna, Calif.

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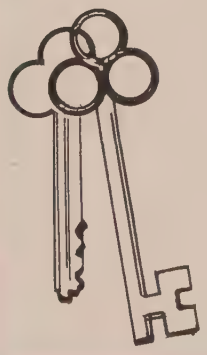

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ngary . . . from page 11

nds of Ordass had a hand in this
n of events, men like Hanns Lilje,
nklin Clark Fry, and Carl Lund-
ist. But it still remained a miracle
which the Lutherans of Hungary
"the hand of God," even though
more matter-of-fact *Christian*
ntury wrote three weeks later,
ne does not easily dissuade a
nns Lilje or a Franklin Clark Fry
a Carl Lund-Quist; who would
at to try to stand up against such
rio?" The fact is that even Com-
nist governments which have a
ch larger Lutheran population to
e with have successfully stood up
inst all "pressures" by the Luther-
World Federation. However, in
August of 1956, the leaders of
church were promised the free-
n of Lajos Ordass.

Ordass Freed

The Communists kept their prom-
Dr. Ordass was set free, but he
ld not return to his rightful office
hin the church because the leader-
p of his own church had deprived
n of this office and now clung
aciously to their positions. Even
er Ordass was cleared of all false
rges against him by the Commu-
t Supreme Court, his own church
used to take him back. It took the
olution to bring these false lead-
to their senses. As rats leave a
king ship they left one by one in
ecent haste, clinging to the drift-
od of cringing confessions of guilt,
l on Reformation Day 1956 the
theran Church of Hungary was
us its two "bishops," its inspector
eral, and many other Communist-
ointed office holders.

nto this vacuum stepped Lajos
dass when he preached his Refor-
tion sermon in the Church on
ak Square on October 31. In the
owing days he did a few things
ich every true Christian would not
afraid to do. He visited the Roman
tholic cardinal archbishop, who
l suffered as he had, but had now
n freed by Hungarian soldiers
m prison. He received the first
p from the outside, from the Capi-
st West, of course. He spoke over
radio in the Swedish language, a
guage which he speaks flawlessly,
ealing to the understanding of
ow-Lutherans in Finland, Norway,
nmark, and Sweden. And he sup-
ted the new government of Imre Nagy which promised freedom of worship and freedom from fear. He also accepted the resignations of the discredited church leaders.

But freedom did not last. The Hungarians might be able to topple the huge metal statue of Stalin, by melting his knees with torches, but they could not topple the system for which Stalin had stood. On November 4, after only half a week of complete and happy freedom, Soviet tanks rumbled into the streets of Budapest, killing thousands of freedom fighters.

God Save Our Souls

To the last, Hungarians appealed for help. It did not come. The West was busy with Suez. The last words clicked out over the teletype on that morning of November 5 when the whole Hungarian government had been caught by deception (only the "Judas" Kadar was free) were: HUNDREDS . . . THOUSANDS OF TANKS ARE HERE . . . THEY ARE COMING CLOSER . . . GOODBYE FRIENDS . . . GOD SAVE OUR SOULS.

In the morning hours of November 5 it was all over. Thousands, tens of thousands, soon hundreds of thousands of Hungarians flooded across the border. At the beginning of December the last bridge was blown up, the last escape hatch sealed. Among the refugees were thousands of Lutherans.

At first the Communists did not dare to touch the towering figure of Bishop Ordass. One by one restrictions upon the church were reimposed. Religious instruction in the schools, where it had been introduced, was stopped and the church was slowly strangled in all the aspects of its work. However, Bishop Ordass and others were permitted to go to the United States to attend the meeting of the Lutheran World Federation in Minneapolis. Thousands will always remember him as he spoke in the packed auditorium. Although few may have realized it, he knew that the clouds were gathering again, and therefore he spoke of the faith which had sustained him in the dark years just past. He returned to Hungary, and the barbed wire fence at the border closed behind him.

Reformation Day 1957 was quite different from what its predecessor had been. Yet the Lutheran Church had been strengthened by the air of freedom which it had breathed during the preceding year. It took the Communists, with all the help they could muster from the same "Judases" who had done their bidding before, fully six months before they were able to remove Lajos Ordass from his rightful position as shepherd of the Lutheran Church of Hungary on another trumped-up charge, that he had illegally accepted illegal resignations.

This may sound somewhat strange, but to the Communist mind, everything that is not approved by Communists is illegal. Thus all the resignations—not having been approved by the non-existent Communist government—were declared illegal and Bishop Ordass was called a usurper, an intruder, a capitalist lackey, a traitor of the working class.

A few days after Reformation Day 1957 the London *Times* reported that Janos Horvath, the atheist commissar for church affairs, had stated that the Lutheran question would not be settled until Lajos Ordass resigned. Dr. Ordass refused to do so. Thereupon, all financial support to the Lutherans was cut off until they would "rectify the situation."

"The Affair Ordass must be settled once and for all," Horvath said. By the spring of 1958 the church was at the end of her resources, and Lajos Ordass was forced once more to leave the direction of the church to Communist-appointed or -approved, leaders.

Since Then, Silence

Since then there has been silence. There is a Lutheran Church in Hungary, there is a Bishop Ordass, and there are many faithful pastors and lay people. But they cannot speak. *In silencio et spe erit fortitudo vestra.*

Lajos Ordass in his little flat, a sick and bodily broken man, like many another Christian in the Silent Church will take comfort from these words when he sees on his desk the commemorative plaque of the Hannover meeting of 1952 which he could not attend. On this plaque are written in golden letters that do not fade, the words, *In silencio et spe erit fortitudo vestra,* "in quietness and in trust shall be your strength."

There will be another Reformation Day similar to the one in 1956. Perhaps Bishop Ordass will not live to see it. But it will come as inevitably as the judgment of God.

Church Alumni... from page 9

country, is soliciting funds for a church building program for the Oslo congregation.

Among the Churches

OHIO-EASTERN

● Christ the King Church, North Olmstead, Ohio (Pastor Eugene Swanger), is the church-of-the-month for November. Organized in March, 1961, this congregation serves in the fast-growing Cleveland area. The property on which the church stands was formerly a goat farm.

● Lutherans from three church bodies have worked together to provide Cleveland, Ohio, with a new Lutheran book and supply house. The United Lutheran Publication House (ULCA) planned the new store and designed and built all display fixtures. Individuals of the Missouri Synod provided the necessary finances. And management is a joint responsibility of Mr. Walter L. Hein (ALC) and Mr. Wally Rupp (Mo. Synod), the new manager.

WESTERN

● Recent dedications in the North Pacific District include a church building by Northlake Church, Kenmore, Wash. (Pastor M. Eidbo), on Sept. 10; a parish education unit by First Church, Bend, Ore. (Pastor R. Ylvisaker), on Sept. 24; and an education building by Peace Church, Colfax, Wash. (Pastor R. Mensch), on Sept. 24.

● Christ the King Church, a mission congregation at Milton-Freewater, Ore. (Pastor R. G. Nieman), held its first service Sept. 10 with 166 present.

● Central Church, Anchorage, Alaska (Pastor A. L. Abrahamson), observed the 15th anniversary of its Sunday service radio broadcast on Oct. 1. This is the oldest religious broadcast in Alaska.

● Two theological seminary presidents received honorary doctor of divinity degrees at Pacific Lutheran University, Parkland, Wash., Oct. 8. They are: the Rev. Harold H. Martinson, president of Luther Seminary, Hong Kong, and the Rev. C. Russell Johnson, president of Luther Seminary at Ivory-Fianarantsoa, Republique Malgache.

● Seward Church, Seward, Alaska (Pastor Orning Fjelstad), dedicated a new parsonage Sept. 17.

● Highland Avenue Church, San Bernardino, Calif. (Pastor Roger Veum), dedicated an education building on Oct. 1.

CANADA

● A new wing added to Bethany Chronic Hospital, Calgary, Alta., was dedicated Sept. 24. The hospital was begun in 1945 when the Lutheran Welfare Society in Alberta acquired property on Calgary's North Hill.

● Gloria Dei Church, Winnipeg, Man. (Pastor R. G. Lemke), was organized Sept. 30 with 40 persons present.

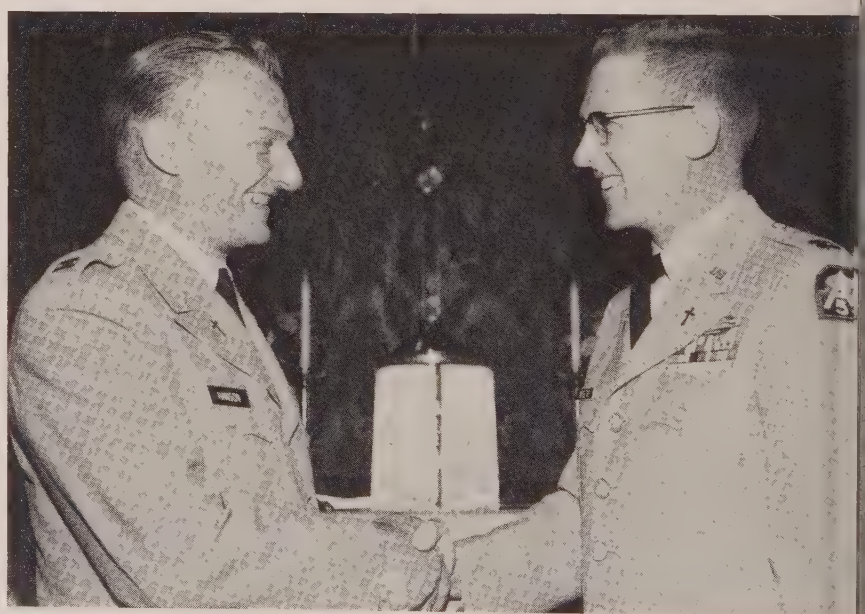
UPPER MIDWES

● A series of three meetings f organists will be held at Gra Church, Eau Claire, Wis. (Past Marcus I. Gravdal), on Nov. 4, Fe 24, and May 12. Purpose of the re ertoire seminars will be to help o ganists plan and prepare music f the church year. Meetings will conducted by Jerry A. Evenrud, c ganist at Grace Church.

● American Church, Winifre Mont. (Pastor L. B. Simonson), 200-member congregation of catt and wheat ranchers, has received new parsonage from two families the congregation, the Milton a Emmet Butcher families.

● Peace Church, Oshkosh, W (Pastor I. Harold Kuester), will ce brate its centennial by having a sp cial service every month for a ye The celebration began in Septemb The Peace Church property is valu at more than a million dollars.

● Delegates to the fall conventi of the Aberdeen (S.D.) Conferen were able to bring home with the printed reports of what took place their meeting. They were divided in groups according to their responsib



Two former classmates met as Chaplain (Capt.) Gordon B. Hanson, left, welcomed Ch lain (Capt.) Joseph Huseth to active duty in the U.S. Army Chaplain Corps. Chapl Huseth, who has been serving Centennial Church, Littleton, Colo., will be stationed Fort Riley, Kan.

a unusual feature of the new Hesper Church building, Hesper, Iowa (Pastor David A. e), is this art glass window, which depicts in multi-colored panels the life of Christ as man. The church was dedicated Sept. 24. The congregation was served by itinerant stors from 1852 to 1865. The new church replaces one built in 1870.

es in congregations to discuss four uestions on the topic of grace as it plied to their particular areas. roup findings were written down on itto masters and duplicated for the tire group before the end of the eeting. Some of the conclusions ached stressed the need for work- g in small groups, encouraging lay- en to witness, being concerned with dividuals, and using more religious oks.

● Trinity Church, Hayfield, Minn. Pastor Thomas Mails), dedicated a apel and education building Sept. . The new addition and its interior ere designed by Pastor Mails, who orked in the architectural field for ne years before he became a min- er.

MIDWEST

● The Illinois Lutheran Welfare sociation held nine one-day work- ops in nine Illinois churches be- een Oct. 9-20. The programs in- ded addresses, plays, movies, dis- sions, and devotions.

● Trinity Church, Barton City, ch. (Pastor David F. Koch), a ngregation of 65 members, dedi- cated a new parsonage on Oct. 29. Members of the congregation did vir- tually all the work themselves and donated all the necessary materials. One 77-year-old man worked more than 300 hours. The new building is valued at more than $15,000.

SOUTH-CENTRAL

● Grace Church, San Antonio, Tex. (Pastors M. David Fetter and Will- fred F. Bigott), dedicated a modern style chapel-education building in a series of services held Sept. 17 to 24.

● Immanuel Church, Comfort, Tex. (Pastor Virgil Y. Pecht), dedicated an education building Oct. 15. The new building is constructed of tile and stone. The Immanuel congregation, which has 280 confirmed members, has doubled its Sunday school en- rollment during the past two years.

● Beautiful Savior Church, Amaril- lo, Tex. (Pastor Daniel F. Schorlem- er), dedicated a new addition to its church facilities on Sept. 17. The congregation has 250 confirmed mem- bers.

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Obituaries

The Rev. E. E. Ostroot, 51, of Minot, N.D., died Oct. 16 after an illness of six months. Congregations he had served are located in Clarion, Iowa, and Coeur D'Alene, Ida. Chaplain Ostroot was certified by the National Lutheran Council as a chaplain-supervisor in clinical pastoral education and had conducted summer courses for pastors at Trinity Hospital in Minot.

Dr. Gustav A. Schellhase, 64, Detroit, Mich., died Oct. 1. He had served congregations in Coldwater, Ohio, and Detroit, Mich. He had also served as an active duty chaplain in the U.S. Army, from which he retired as a chaplain colonel in 1957. He received the Croix de guerre with palm from the French government in 1945. He was a member of the current Capital University Board of Regents.

Sister Ingeborg Ness, 87, long-time leader in the deaconess movement, died Oct. 11. Born at Stavanger, Norway, she completed 50 years of service as a deaconess in 1957. Most of her service was given at the Lutheran Medical Center, Brooklyn, N.Y.

Anniversaries

40th—Cross, Morris, Man.
50th—St. Peter, Spokane, Wash.
Bethania, Sedgewick, Alta.
70th—St. Paul, Winlock, Wash.

Call for Nominations

Nominations are being received by the Board of Regents of Camrose Lutheran College for the presidency of the college. Members of ALC congregations belonging to the Canada District are eligible to nominate candidates. Send nominations to Mr. Luther Olson, Chairman, Board of Regents, Box 3830, Camrose, Alta., Canada, no later than Nov. 17, 1961.

Changes of Address

Marvin D. Ackerman, from Rte. 1, Box 14, to 3832 Gibsonia Rd., Gibsonia, Pa.
Elmer W. Anderson, from Minneapolis, Minn., to Alberta, Minn. (Trinity and Good Shepherd).
L. H. N. Astrup (missionary), from Entumeni Mission Station, P.O. Ntumeni, to 72 Ocean Way, Durban North, Durban, Natal, South Africa.
A. H. Backman, from Circle, Mont., to Wykoff, Minn. (Immanuel and Martin Luther).
Frederick J. Bolton, from Northfield, Minn., to Rte. 1, Box 204, c/o Saltnes, Princeton, N.J.
John V. Burman, from Madison, Minn., to Bird Island, Minn. (Our Savior and Palmyra).
Alvah P. Byers (dir., Svee Home), from Minneapolis, Minn., to 1325 11th St. S., Box 389, Fargo, N.D.
Ernest M. Caltvedt (missionary), from 35 Care St. to 35 Cave St., New Haven, Conn.
John Christensen (retired), from Marcus, Iowa, to 209 N. Hyland Ave., Ames, Iowa.
Elmer E. Christiansen, from 3020 Espanola St. N.E., to 2721 Arizona N.E., Albuquerque, N.M.
Gordon J. Dahl (newly ordained, NLC campus pastor), 1407 N. Cleveland Ave., St. Paul 8, Minn.
Theophile F. Doyen, from Mitchell, S.D., to Box 448, Redfield, S.D. (Our Savior).
Adolph Egge (retired), from Box 184 to 914 W. 1st, Northfield, Minn.
I. M. Gjellstad, from Decorah, Iowa, to 802 Wellington Rd., Lawrence, Kan. (Good Shepherd).
Harold T. Grabau (staff, Grace Luth. San.), from Seguin, Tex., to 106 Thomas Jefferson Dr., San Antonio 1, Tex.
Erling A. Hansen, from Ladysmith, Wis., to 2307 7th St., Emmetsburg, Iowa (Bethany).
Jack H. Hickman, from 3 Jacqueline Rd. to 3 Manchester Dr., Massapequa, L.I., N.Y.
James L. Hilde (newly ordained), Rte. 3, Beatrice, Neb. (Immanuel and Peace).
C. L. Hinderlie (seminary faculty), from Copenhagen, Denmark, to 2105 Irving Ave. S., Minneapolis 5, Minn.
Cameron P. Hoff, from 1352 Hill St. to Ocean Park Blvd., Santa Monica, Calif.
Vernon E. Holte, from Staten Island, N.Y. Hecla, S.D. (St. John and St. Mark).
F. H. Holtmeyer (retired), from 2936 S. An Blvd. to 3506 Autumn Lane, Fort Wayne, I
Reginald J. Huebner (military chaplain), Fort Sam Houston, Tex., to Army Chap School, Fort Slocum, N.Y.
Robert F. Hueter (missionary), from Luth Mission, Monono, Chimbu, E.H.D., to Luth Mission, Monono, Chuave via Goroka, Ter New Guinea.
Charles W. Hulsether, from Williams, Iowa Rte. 1, Clinton, Iowa (Zion).
Martin J. Iszler (newly ordained), 1763 Plank Webster, N.Y. (Bethlehem).
Ivan G. Ives (military chaplain), from Fort chuca, Ariz., to Office of Chaplain, 93 S Battalion, APO 165, New York, N.Y.
Robert G. Jamieson (newly ordained, mi ary), Lutheran Mission, Box 80, Lae, Ter New Guinea.

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ichard Jurgensen (NLC campus pastor), from ndinavia, Wis., to 835 9th Ave. N.W., Minot,

G. Juul (retired), from 8340 Redwood St., ., to 4537 Oliver Ave. N., Minneapolis 15, n.

on L. Keszler, from Bay City, Wis., to Rte. 1, en, Wis. (Grace).

ald A. King (newly ordained), Box 924, burn, Sask. (Zion).

. Kluver (retired), from Patterson, Calif., to Nils Bjonnes, Ilaveien 30, Glemmen Pr. Irikstad, Norway.

L. Kocsis, from Pittsburgh, Pa., to 3935 eaux St., Niagara Falls, N.Y. (Calvary).

id A. Kramer, from Madison, Wis., to Jack- Wis. (Christ).

L. Kroenk (retired), from Puyallup, Wash., to E. 52nd St., Tacoma 4, Wash.

M. Kvinge (NLC campus pastor), from Ana- da, Mont., to Lutheran Student Center, 1201 Ave. N., Fargo, N.D.

d R. Larsen, from 1200 Tongass Ave. to 314 en, Ketchikan, Alaska.

O. Lovaas (retired), from Dunseith, N.D., to 2nd Ave. E., West Fargo, N.D.

f E. Magis, from Polson, Mont., to P.O. Box Glasgow, Mont. (First).

bert C. Milius (asst. pastor), from Augusta, ., to 803 Clyman St., Watertown, Wis. (Im- uel).

nhard Nagel, from Le Mars, Iowa, to Arm- ng, Iowa (Nazareth and Blakjer).

bert B. Nelson (missionary), from P.O. Um- nulo, Natal, South Africa, to Umpumulo Mis- , P.O. Mapumulo, Natal, South Africa.

ed J. Nesheim, from Decorah, Iowa, to Pres- Minn. (Christ).

yd R. Neve (missionary), from 21 Maruyama , Bunkyo-Ku, to 20-2 Chome, Tomisaka, kyo-Ku, Tokyo, Japan.

in K. Overlund (newly ordained), Coulee, . (Bethlehem, Hope, and First English).

rman Payne, from Long Beach, N.Y., to 190 aware Ave., Island Park, N.Y.

l T. Pederson (asst. pastor), from Mt. Vernon, ., to Windom, Minn. (Windom).

rdon H. Petersen (military chaplain), from t Slocum, N.Y., to 2814 N. 23rd St., Lawton, a.

rmond H. Peterson, from Staten Island, N.Y., Colman, S.D. (Colman and Midway).

ie S. Rindahl, from Blooming Prairie, Minn., 317 14th St. N.W., Austin, Minn.

non L. Rustad, from Los Angeles, Calif., to Dwight Rd., Burlingame, Calif.

bert J. Schaff, from Cook, Neb., to 412 N. St., Gothenburg, Neb. (American.)

rl L. Schneuker, from Saginaw, Mich., to 305 Main St., Woodville, Ohio (Solomon).

rold E. Schroeder, from Hamburg, Germany, 1851 N. Silvery Lane, Dearborn, Mich. (Ford d).

ward I. Ulseth, from Webster, S.D., to 16561 ta Rosa, Detroit 21, Mich.

llard E. Wagner (newly ordained), 325 5th Manistee, Mich. (St. Peter and Norwalk).

n L. Wilenius (missionary), from Taiwan Lu- ran Theological Seminary, P.O. Box 255, Tai- ng, Taiwan, to Taiwan Lutheran Theological inary, P.O. Box 254, Taichung, Taiwan.

gene P. Winterfeld (newly ordained), Otis, o. (St. Paul).

ert L. Witte, from Eau Claire, Wis., to c/o ce Lutheran Church, Dodgeville, Wis.

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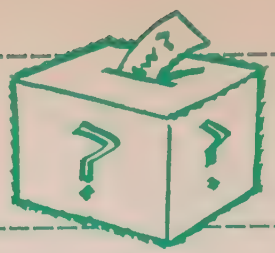
By Stanley D. Schneider



When Shall the Bell Toll?

When is it proper to ring the church bell? I was under the impression that it should be used only for services, *etc.*

E. R., Minn.

If you even have a bell in your church building you are fortunate. Bells seem to be considered luxuries in our time.

Bells are a symbol. They are to have meaning. And when used in a church they ought to have specific meanings so that the people of God know what is being symbolized when the bell is rung.

If you want to read a rather complete list of regulations about the church bell you can find it in Chapter X of the book *A Manual of Worship* by Strodach.

But these regulations, as is the case with many directives regarding worship, do not give the reason for doing what is directed. It may be well to see why the regulations exist.

There are directions about ringing the bell on the evening before a church festival and on Sunday. Why do this? It is to inform the congregation, scattered throughout the parish, that a service of worship will be held on the morrow, and each of the members can begin his own preparation for that service in his own family by prayers.

There is direction that the bell is to be rung before and at the beginning of a worship service. This not only notifies those who are coming to worship that it is time to come and that the service is beginning, but also those who are unable to come to the church that the congregation is gathered for worship. If these people have a *Service Book and Hymnal* they could "join" in the service even though unable to come to the church.

The bell can be rung daily in order to signal the hours of daily adoration and praise.

There are regulations about the ringing of the bell during the Lord's Prayer. This enables those who are not able to be in church to join in the prayer wherever they are within sound of the bell.

There are regulations about ringing the bell at the time of a marriage, and at the time of a funeral. These are times in the lives of people when the prayers of the church are desired. This enables all the members of the parish to pause and offer appropriate intercession for their fellow Christians on these occasions.

It would seem that since the ringing of the bell has this sort of rich significance that its use for other purposes ought to be discouraged. By other purposes I mean using it to signal the end of a coffee break at some meeting, the end of a recess period for children at a Bible school and that sort of thing.

Now there may be times when the usual significance of the bell will be deferred to some special significance. An example of this was during the second World War. When Great Britain was threatened with invasion the government decreed that the signal that the country was being invaded would be the ringing of all the church bells. The bells were silent except for this.

In these troubled times a quote from one who lived in those days might be in order. Here it is.

"We have been a pleasure loving people, dishonoring God's day, picnicking and bathing; now the seashores are barred, no picnics, no bathing. We have preferred motor travel to churchgoing; now there is a shortage of gasoline. We have ignored the ringing of church bells calling us to worship; now the bells cannot ring except to warn of invasion. We have left the churches half empty when they should have been filled with worshippers; now they are in ruins. We would not listen to the way of peace; now we are forced to listen to the way of war. The money we would not give to the Lord's work is now taken from us in taxes and higher taxes. The food for which we forgot to give thanks is now unobtainable. The service we refused to give to God is now conscripted for the country. Lives we refused to live under God's control are now under the nation's control. Nights we would not spe in watching unto prayer are spent anxious air-raid precautions."

Please clarify what an America mission church is. The president our congregation has announce that our church is a "mission." O church was founded 44 years a and burned its mortgage 14 yea ago. We are near a downtown ar and have the problems of an inn city church.

A. K., Mich.

Without knowing precisely the sit ation of your congregation I could say just what your president di mean. However, a number of pos bilities suggest themselves.

Normally we think of a missi congregation as one which recei financial help from the American L theran Church through the Board American Missions. As a rule this i new congregation.

But in our day populations are coming increasingly mobile. It is p sible for a neighborhood to cha completely within a relatively sh period of time. Sometimes rat elaborate church buildings get cau by such a change. Sometimes, sad say, the new people in the neigh hood are not made to feel welc in the old church. As people m away the membership becomes sm ler and it becomes financially imp sible to maintain the church pl Or even if the new people are m to feel welcome their financial sources are limited. Then it happ that a congregation may seek a s sidy from some source in order to through a transition period. For p poses of clarity it may be better call these subsidized congregati rather than missions, though the la term is used.

But maybe the president of y congregation wasn't even think about finances. Maybe he was th ing about your inner city situa and the mission that your congr tion *has* in that situation. In this se every congregation is a mission cause of the mission which it "Ye shall be my witnesses." Where we are we are to be witnesses of love of God as we know it thro Jesus Christ.

From this mission none of u exempt.

Send questions to Prof. Stanley Schneider, 835 Chelsea Ave., Columbus Ohio. Names and addresses must be cluded though only initials will be us

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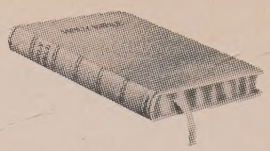

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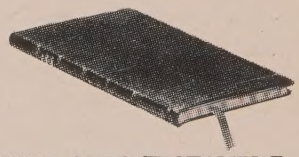

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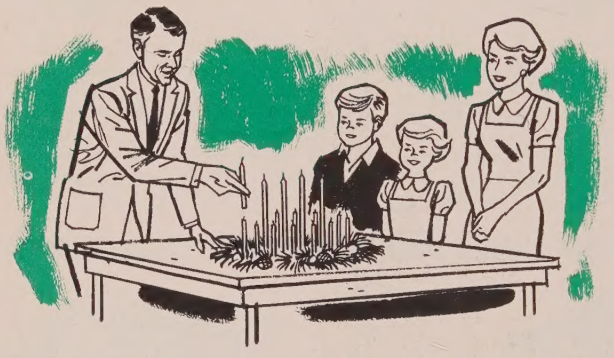
Family Size... By Phelva Hetland

Advent Candles

TIME: Thanksgiving Day, 1961. Place: The living room, where a fire burns brightly in the fireplace.

The People: Staggering from the dining table, with eloquent gestures and exaggerated groans, they fall on the sofa and on the floor, sigh and lie still.

After a decent interval, Dad says briskly, "Well, now I go to work." Disregarding the unbelieving looks of the children, he addresses his wife, "Did you get the candles?"



From its newspaper wrappings, he takes a large object, resembling nothing so much as a circular picture frame splotched with red and green candle wax.

Mom remarks: "To think I almost threw that away." The children, watching out of one eye (each), chorus their regrets if this had been done.

Dad has laid out on the floor the candles Mom brought. There are four long red tapers and a dozen each of shorter red ones and white ones.

"Why do we have so many candles?" Pixie asked. "Everybody else has just four candles on their Advent wreath."

"We just like candles," Brud answered. "So we use one for each day, that's all."

"And now we've been doing it so long we've established a tradition," Jan added. "And you know about family traditions!"

By this time Dad had the four large candles in place and was affixing the smaller ones. "How about this now?" he asked, "do we start using it on Sunday the 26th?"

"I s'pose so," Mom agreed. "That seems right—four Sundays before Christmas. Get the church year calendar, Brud, and let's be sure."

Brud raised himself with pretended difficulty from the floor, and waddled off to get the calendar. In a trice he was back.

"I've got news for you! Advent does not begin Nov. 26, but Dec. 3."

"But four weeks—" Jan began.

"But it's not four weeks, it's four Sundays." Brud fairly radiated superior knowledge. "And the fourth one is Christmas Eve."

"Does that count?" Mom broke in. "Then the only time we have four full weeks in Advent is when Christmas Day comes on Sunday, too."

"Seems so. See, it's marked right here. Dec. 3, 10, 17, and 24, and Monday is Christmas Day."

"So this year we have just three weeks in Advent." Dad was now looking at the calendar. "So we light the fourth big candle on Christmas Eve, when we usually light all of them. Well, then I propose that this year we follow a Hebrew system of reckoning and light each candle on the eve of the day it signifies, the first one then on Saturday at six p.m."

"That does make sense this time," Mom admitted. "As a rule I prefer to light the big candle on Sunday. But it makes a difference what time of day we do it. If we do it on Sunday, I'd like it to be at the time of our morning devotions."

"Well," says practical little Pixie, "at least the wreath will be ready so we can do it either way we decide."

"Going to use your outdoor candles this year, Mom?" Dad asked.

"Yes, certainly. They're my favorites. We'll put them out on Saturda then I'll get up early on Sunday a turn on the first one. That's the o with a separate switch, you know

"What was this business about t switch last year?"

"Well, you see, Brud was wiri these big cardboard tubes and pu ting in sockets for the flame-shap bulbs. And we wanted them all one wire, but didn't want to lig them all at once. So each candle w to have a switch. Follow me?"

Brud took up the tale: "Then o day Mom suddenly realized that we had to do was not put the bulb because an unlighted candle would have any kind of flame. That was t coolest thing—her thinking of that

"Then how do you turn 'em off night?"

"I don't. When a candle has be lit it stays lit. This first one, the c dle of Prophecy, will be turned Dec. 3 and will burn till Christm On Dec. 10 I'll light the Bethleh candle, on Dec. 17th the Shepher candle, and on Dec. 24 the candle the Wise Men."

"Mom," this was Brud, with a l of apprehension, "you're not going use that little tinkle-dilly again, you?"

Covering her laughter with hand, Mom explained to the oth "He means the angel chimes. claims they make him nervous, v those angels tearing around in a cle and those little gongs going."

Reaching up to give Brud a assuring pat on the head, she s "O.K. I guess we don't need th But the angels are sort of signific you know."

"Sometimes I think," Jan obser "that that thing is the most mean ful of all the things we use, beca the angels remind me of the Ch mas angels and their song."

"In a way, it does speak most rectly of the actual coming of C in the flesh," Dad agreed.

"Don't the angels have trumpe Mom frowned, trying to remem "Then they would seem to be n symbolic of the second advent. we do take account of that too, pre-Christmas season."

"This gives me a chance to de our everyday candles," Dad smile Pixie. "Because the other of the t reasons for observing Advent i remind ourselves that Christ c not only to the world, but to person, everyday."

The Song of Mary

HRISTMAS is a time for singing. And although Christmas is still veral weeks away we may well be a study on this page of the finest ristmas songs in the world.

These Christmas songs are found the first two chapters of Luke's spel. The one before us (Lk. 1:46-) is the Christmas Song of the Vir- Mary. It is called the Magnificat cause the Latin translation of it gins with the word "magnificat," ., "magnify."

Much of God's Outdoors

Looking at this exquisite canticle ore closely we note that it contains ich of God's outdoors.

Nazareth, in lower Galilee, lies on e side of a rocky elevation and es east. Although there is nothing cturesque about that barren hill- le, an inspiring view of the sur- unding country is to be had from e top of the hill. The plain of Es- aelon stretches before one toward e southeast. Mt. Tabor rises to the st, and still farther to the east and rth rolls the Sea of Galilee. Direct- to the north are more mountains, ing higher and higher until far in e northeast stands Mt. Hermon th icy crown. Toward the west the e views the Mediterranean.

Would not such surroundings have effect upon the impressionable ul of Mary, even as they did upon e soul of her divine Son?

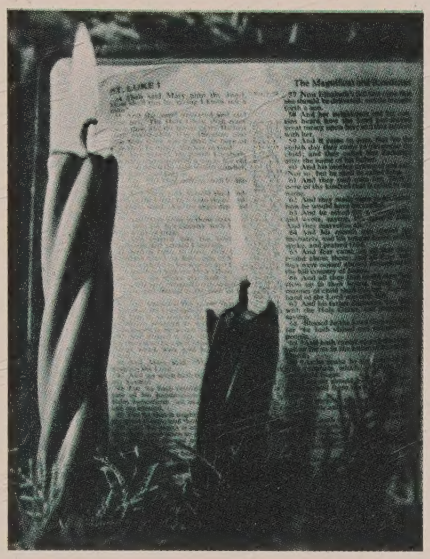
"He has shown strength with his arm,
He has scattered the proud in the imagination of their hearts,
He has put down the mighty from their thrones,
And exalted those of low degree."

Do you not envisage in these lines e strength of Galilee's rocky cliffs, e sweep of the wind on Galilee's en plains, and the glory-crowned nmits of Galilee's mountains?

More of God's Word

But although much of God's out- ors has been breathed into the gnificat, even more of God's Word been breathed into it. Consult a Bible with marginal references and you will find opposite this song over 20 Old Testament citations that are directly or indirectly alluded to in it.

Take, for example, the first words, "My soul magnifies the Lord." Compare that with the beginning of Hannah's inspired song, "My soul exults in the Lord" (1 Sam. 2:1) and with



Psalm 34:2, "My soul makes its boast in the Lord."

How did Mary acquire this intimate knowledge of the Sacred Writings? Hardly by reading the Scriptures, for there were no printed Bibles at that time and most Oriental women of humbler rank were unable to read. Tradition says that Mary's pious mother Anna took her to the Temple at the age of three and there dedicated her to the Lord. There is little likelihood that that tradition is true, but there is every likelihood that Mary's parents instructed her in the Sacred Writings, even as the mother and the grandmother of Timothy instructed him in those Scriptures.

Instruction in the home, at the hands of both father and mother, was the ordinary way of handing down Bible knowledge from generation to generation in those days. And Mary, we can be sure, was an attentive and retentive pupil for it was characteristic of her that "she kept all these things and pondered them in her heart" (Lk. 1:19).

It is far easier for us to find access to God's Word than it was for Mary. Are we making full use of our privilege–for ourselves and our children?

Most of God Himself

Much of God's outdoors; more of God's Word; but most of God himself is found in the Christmas Song of Mary, for in it Mary sings from first to last of the glories of her Savior.

The theme of the song is given in the first words, "My soul magnifies the Lord." Though the excellencies of God pass human understanding and expression, Mary is resolved to set forth as best she can the exceeding greatness of her Lord. She sings first of his condescending love to her.

"He has regarded the low estate of his handmaiden,
For behold, henceforth all generations will call me blessed."

Because in his goodness God has regarded and honored her in such a unique way, Mary realizes that through all generations Christian people will call her blessed. This we do when we confess concerning Jesus Christ that he "was conceived by the Holy Ghost, born of the Virgin Mary." One need not add that such recognition of Mary's blessedness as the handmaiden of the Lord is far from worshiping her as "the Queen of heaven."

Mary also extols God's power. "For he who is mighty has done great things for me." In Mary there was about to be accomplished what God had promised through the prophet Isaiah: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14).

Mary sang also of God's holiness ("and holy is his name") and of his justice (the proud are scattered, the lowly exalted).

As the last note in her song, Mary extols the mercy of her God, who "in remembrance of his mercy has helped his servant Israel."

To Abraham God had promised the great mercy that in him and his seed all the families of the earth should be blessed. Now, in the fulness of time, this mercy is forthcoming. Christ, the descendant of Abraham through Mary, will bring marvelous blessings to all mankind.

You will want to read the Song of Zechariah (Lk. 1:68-79) in preparation for the next Bible study.

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The Augsburg Sampler

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In authoritative Catholic quarters the coming (Vatican) council is being quite consciously described as a step on the road to the unity of Christians. . . . What happens in the Roman Catholic Church cannot be unimportant for evangelical Christians. The time of isolation is past. . . . No theology, no denomination can have a sole lease on the Gospel. But we can and we must help one another to see to it that all we do is done in the light of this one Gospel and that it can stand in that light. . . .

This book was not written in order to magnify the difference between the confessions, but rather to contribute to mutual understanding.

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foreword by K. E. Skydsgaard
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Mother felt tears coming to her eyes. "Of course, children. Home is where we all are and where we can all live as we know Jesus wants us to live. I guess for awhile we felt that happiness was to be found only in a green, spacious home on Pleasant Avenue. Now we know we'll have it here on Hill Avenue as well."

. . . "Well, boys," said Dad, "I'm glad for you and you have a right to feel happy about a good reputation, but there is one very important thing to remember. The more you have in talents the more will be expected of you. Those who are especially talented or gifted are responsible in a greater way to serve mankind. Each of us must live as full a life as possible."

from **Home Is Where God Is ($3.00)**
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. . . "You mean everything is all sort of one person to one person? That idea hardly fits into a modern world filled with corporations and congresses and Pentagons and all the other complex organized man-machinery of civilization."

"Well," Kris said, "it seems to me that was the method Christ used when he was here on earth. He recruited his disciples one by one. Think of all the individual contacts he made as they are recorded in the Gospels. . . .

"Christ used that one-to-one method for building his kingdom. One person reaching out with the Gospel of salvation. Christ healed the blind and he healed the deaf. He did it by working with that one afflicted person. . . .

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The seasons turn in God's great year, and centuries come and go. The Reformation was the time of Spring—there followed summer, fall, and the frosts of winter. Lutheranism for some centuries lost its expansive power. But Luther is ready again for this sophisticated and lonely age—a new Springtime of the Spirit is due.

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The question raised by Paul weighs heavily upon Christians everywhere. "You were running well; who hindered you from obeying the truth?" (Gal. 5:7) . . . Individual Christians as well as groups of Christians are subject to this hard and difficult law of Christian living that nothing in the spiritual life is blessed unless it is fought for in constant testing.

It is an old law of life that when a person stops growing he begins to degenerate. This axiom is even more true in the spiritual sphere. Standing still means to die spiritually . . . Faith can only be preserved if it drinks from the fountain from which it came in the first place.

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